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THE
CREDIBILITY
OF THE
GOSPEL HISTORY.

PART II.

2.L.c.

OR THE
PRINCIPAL FACTS
OF THE
NEW TESTAMENT

Confirmed by Passages of ancient Authors, who were
contemporary with our SAVIOUR, or his APO-
STLES, or lived near their Time.

VOL. I.

Containing the History of the most early Christian Wri-
ters, and their Testimony to the Books of the NEW
TESTAMENT:

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MDCCLVIII.

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T H E
P R E F A C E.

THE design of this work has been shewn in the preface and introduction to the foregoing Part. It is, in short, to enable persons of ordinarie capacities, who have not an opportunity of reading ancient authors, to judge for themselves concerning the external evidence of the facts related in the New Testament. They who are pleased to attend to this will soon perceive the reason of the method observed in this work: Why I not only transcribe passages at length, but likewise prefix a historie of the authors themselves. This I have done very much in the words of other ancient writers, who were their contemporaries, or not very re-

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mote from them in time : mentioning also the sentiments of some learned moderns, eminent for their skill in antiquity, who have already writ with great diligence and accuracie the historie of my authors and their works. Somewhat of this kind was necessarie for the information and satisfaction of those, for whom this work is chiefly intended. It might be well expected, that I should observe the age and character of the witnesses I produce : and distinguish their genuine writings from others, if any have been without ground ascribed to them. The testimonies themselves I have endeavored likewise so to dispose, as that the value of them might be most readily perceived.

I am aware, that some learned men, who have already formed their judgment upon a full knowledge of Antiquity,

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quity, may at first dislike the alleging in this volume so many passages, which contain at the most only allusions to the writings of the New Testament, some of which too may appear doubtful and uncertain. But if these had been wholly omitted, I do not see how the representation of this evidence could have been complete. And when it is considered, that I do not lay a stress upon all these passages, but after the producing them sum up the testimony of each author, and often distinguish the importance of the passages alleged, and leave it to every one to judge as he sees best; I hope, this conduct will be no longer disapproved.

The authors are produced in the order of time. By this means their authority and the value of their testimonies immediately appear: it being allowed by all, that the respect for a

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Writer's testimonie ought to be proportioned very much to his nearnesse to the time of which he writes.

Many of the passages are placed at the bottom of the page in their original languages, which will not be disagreeable to those who are acquainted with them. And beside these, there are a few notes, more particularly intended for the less learned reader : which are referred to by small capitals, as in the former part.

The translations are my own, unless I give notice of my borrowing from others : for which, I suppose, there will be seldom occasion. But there is one person of great eminence on account of his station in the Church, and the merit of his services for the Christian Religion, to whom I am obliged to make my acknowledgements in this place : I mean His Grace the Arch-Bishop of *Canterburie*

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terburie. There are few of the many passages of the Apostolical Fathers here alleged, which I had not translated, as I collected them out of the originals: But I have since thought proper, to make my own more agreeable to His Lordship's well known and Apostolical *English*: and I have often taken His translation entire, without any alteration.

Though I have used my best care and diligence, it is nevertheless very natural to be apprehensive of some errors and omissions in a work of this compass and difficulty. I can rely upon the candour of the learned and judicious, who may observe them: and upon information I will readily own and correct the errors, and supply the omissions, if they are material. For what is here aimed at is not glorie, but truth and a fair representation of it.

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The method is prolix: But the subject is of importance. And perhaps in this way some disputes may be shortened, and some questions decided, which could not be so well determined otherwise. And possibly the whole we have to offer may be brought within less room than could be at first imagined.

The work will not, I presume, be judged altogether useless, or unnecessary at this time. The Fathers have not been hitherto considered in this method. Though many excellent and beautiful passages have been transcribed out of them by others in modern languages, none have yet, so far as I know, attempted the transcribing at length their testimonie to the Sacred Scriptures. Nor has the Canon of the New Testament been often considered and enquired into
in

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in this method, of placing together at once the testimonie of every age as it ariseth : But generally the evidence for particular books has been collected, and placed by itself. Which though it have some advantages, I believe it will be found, that the method here taken has also some peculiar advantages belonging to it.

It was the reading of the works of *Eusebius* of *Cesarea*, and particularly his *Ecclesiastical Historie*, in which he has collected so many passages of ancient Writers before him, that gave the first rise to this design. Though the execution of it should not be equal to the model upon which it was formed, it may be of benefit to some. A large part of the riches of that work will be transferred into this, and will be it's greatest ornament.

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The numerous passages here produced out of ancient authors will not discourage any who have ability and opportunity from going to the originals: but rather, I hope, be a means of leading some into a farther acquaintance with them. After all the *Ecclesiastical Histories, Bibliothèques and Memoirs*, that have been published, there remain, if I mistake not, good gleanings in Ecclesiastical Antiquity for those who shall be pleased to be at the pains of gathering them in. The ancient writers of the Church will ever afford somewhat curious and entertaining to an attentive and judicious reader. The study of the Fathers is indeed laborious, and not very profitable with regard to any secular advantages: but it is the fiter for men of generous minds, who prefer the pleasure of
gaining

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gaining and communicating useful knowledge to all the pomp of a vain world. Nor is every one who looks into these writings obliged to make the study of them his professed work and employment. A man of ingenuity and a good taste may gain a considerable knowledge of them (especially of the most ancient and most valuable) for his own satisfaction in the way of amusement.

It was not my intention to publish a part of the evidence for the *Principal Facts* of the New Testament, untill the whole work was compleated. But the notice I gave of this in the preface to the former Part has brought upon me some importunities, with which I have so far complied, as to publish this volume by itself. And again I am disappointed in not exhibiting now at once the whole evidence

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dence of the two first centuries of Christianity for the genuinnesse and authority of the books of the New Testament. However, I have thought it most expedient to break off here for the present, rather than make the volume of an inconvenient size. The rest will follow as soon as may be consistent with my other engagements.

As my aim in this work has been the promoting, according to my ability, the interest of true religion ; it is no small satisfaction to me, that the first Part of it was so well received at home, and that it has been so far approved abroad, as to be translated by two learned Foreigners ; by Mr. *Cornelius Westerbaen* of *Utrecht* into *Low Dutch*, and by Mr. *J. Christopher Wolff* of *Hamburg* into *Latin*. I cannot but esteem it an uncommon-

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common happineſſe, that my thoughts have been ſo juſtly represented by perſons well known in the Republic of Letters for compositions of their own.

London, March 1.

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A D V E R T I S E M E N T.

WHAT is above is the general Preface to the ſecond Part of this work. In this ſecond edition of the firſt and ſecond volumes the Additions, which had been put at the end of the ſecond and fourth volumes are inſerted in their proper places. And there are beſides a few other Additions, now firſt published. At the begining of the larger Chapters, of *Juſtin Martyr*, *Irenæus*, *Clement of Alexandria*, and *Tertulian*, are prefixed Contents, which were wanting in the former edition. And the Alphabetical Table at the end is made fuller.

May 28. 1748.

The

The Reigns of the Roman Emperours during the first two Centuries of the Christian Æra.

AUGUSTUS having reigned
from the death of *Julius*
Cæsar 57 years and some
months, and from the de-
feat of *Marc Antonie* at

A. Chr.

<i>Actium</i> 44 years, died	Aug. 19.	14.
<i>Tiberius</i> began his reign	Aug. 19.	14.
<i>Caius Caligula</i>	Mar. 16.	37.
<i>Claudius</i>	Jan. 24.	41.
<i>Nero</i>	Oct. 13.	54.
<i>Nero</i> died	June 9.	68.
<i>Galba</i> } reigned { June 9. 68. }	} to { Jan. 15. }	69.
<i>Otho</i> } from { Jan. 17. 69. }		
<i>Vitellius</i> } { Jan. 2. 69. }		
<i>Vespasian</i> began his reign	July 1.	69.
<i>Titus</i>	June 24.	79.
<i>Domitian</i>	Sept. 13.	81.
<i>Nerva</i>	Sept. 18.	96.
<i>Trajan</i>	Jan. 27.	98.
<i>Adrian</i>	Aug. 10.	117.
<i>Antonine the Pious</i>	July 10.	138.
<i>Marc Antonine the Philosopher</i>	Mar. 7.	161.
<i>Commodus</i>	Mar. 17.	180.
<i>Helvius Pertinax</i>	Dec. 31.	192.
<i>Didius Julianus</i>	Mar. 28.	193.
<i>Septimius Severus</i> reigned from		
April 13. 193. to Feb. 4.		211.

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E R R A T A in both Volumes.

PAGE 57. line 9. for this read his.
 59. l. 6. for the r. that.
 218. l. 12. r. i *John* iv.
 391. l. 12. r. therefore.
 445. l. 1. after *righteously* put a comma.
 724. l. last. r. *Oracles*.

In the Notes.

Page xix. l. penult leg. *Synagog*.
 49. l. last r. *orthodoxie*.
 156. l. 6. leg. *ἐπίσκοπον*
 l. 17. leg. *καὶ γὰρ*.
 400. l. 2. leg. *βρῶσαι, καὶ ἐν πόσει, καὶ ἐν μέρει*
 ἐορτῆς. κ. λ.

INTRO-



INTRODUCTION.

HAVING in a former treatise produced sufficient evidence of that part of the *Gospel Historie*, which concerns the facts *occasionally* mentioned in the New Testament; I now proceed to lay before the public, in a like manner, the evidences of the *principal* facts of the same historie, which in the introduction to the foregoing part were briefly said to be these: "The birth and preaching of *John* " the Baptist; the miraculous conception " and birth, the discourses, miracles, pre- " dictions, crucifixion, resurrection, and " ascension of Jesus Christ; the mission of " the Apostles, the descent of the Holy " Ghost upon them, and the other attesta- " tions, which were given to the divine " authority of Jesus Christ, and the truth " of his doctrine."

It may be now proper to represent these particulars somewhat more at large. The

B

substance

substance of the historie of the New Testament then is this :

Matth. i.
Luke i.

Jesus, called the Christ, having been conceived by the power of the Holy Ghost in the womb of a Virgin named *Mary*, espoused to a mean person whose name was *Joseph*, of the familie of *David*, was born at *Bethlehem* in *Judea*, in the reign of *Herod* King of the *Jews*, at a time when there was a *taxing*, or enrolment, ordered in that countrey by a decree of *Augustus*, the *Roman* Emperor.

Luke ii.

Matth. ii.

The birth of Jesus was attended and followed with some events of an extraordinarie nature. After eight days he was circumcised, and then presented at the temple according to the *custom of the law of Moses*. And his birth, as King of the *Jews*, having been notified at *Jerusalem*, by the arrival of some wise men of the East, who had seen his star in their own countrey, and came to *Jerusalem* to worship him; *Herod* formed a design against the life of the young child. But he was preserved by flight into *Egypt*, whither he was carried by *Joseph*, together with his mother *Mary*, by divine order. And after a short space of time was brought back again by *Joseph*, who then
went

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went and settled at *Nazareth*. There is ^{Luke ii.} little more related of the early part of his ^{41.} life, except that at the age of twelve years he went up to *Jerusalem* at the feast of the Passover, where he gave some proofs of uncommon knowledge, and returned thence to *Nazareth*, and was subject to his parents.

In the fifteenth year of the reign of *Tiberius Cæsar*, then Emperour of *Rome*, *Pontius Pilate* being Governour of *Judea*, and *Herod Tetrarch* of *Galilee*, *John*, called the Baptist, son of *Zacharias*, of the race of ^{Luke ii.} the *Jewish* Priests, and of his wife *Elizabeth*, who was born a few months before *Jesus*, in the reign of the forementioned *Herod*, King of the *Jews*, appeared in the countrey beyond *Jordan*, preaching the ^{Matth. iii.} *baptism of repentance for the remission of sins.* ^{Mark i.} And great numbers of men from all parts of *Judea* resorted to him, and were baptized, *confessing their sins*. He taught, that the kingdom of God was at hand, bid men bring forth fruits meet for repentance, and not to depend upon any national privileges, or external performances, for acceptance with God. *The people were then in expect-* ^{Luke iii.} *ation, and all men mused in their hearts,* ^{15.} *whether he were the Christ or not.* And

John i. 19. when the *Jews sent Priests and Levites from*
 20. *Jerusalem to ask him, who he was, he con-*
fessed, he was not the Christ: at the same
time openly declaring, that there was then
among them a great person, whom, as yet,
 John i. 26. *they knew not: and though he came after*
 27. *him, he was so far preferred before him,*
 Luke iii. 16. *that he was not worthy to unloose the latchet*
 Matth. iii. 11. *of his shoes: and whereas he baptized them*
with water unto repentance, this great person
would baptize them with the Holy Ghost and
with fire.

When a great part of the people had been
 baptized, *Jesus also came to John, and was*
 Matth. iii. 13. *baptized of him in Jordan. And Jesus,*
when he was baptized, went up straitway out
of the water: and lo, the heavens were open-
ed unto him, and he saw the Spirit of God
descending like a dove, and lighting upon him.
And lo, a voice from heaven, saying: This is
my beloved son, in whom I am well pleased.
 Luke iii. 23. *At which time Jesus was about thirty years of*
age.

Matth. iv. Having been thus baptized, he was led by
 Luke iv. the Spirit into a solitarie and desert place,
 where he fasted forty days and forty nights,
 and had a great and remarkable temptation.

The

The temptation being ended, *he returned* Luke iv. 14.
in the power of the Spirit into Galilee, and wrought miracles, and began to gather disciples, who *seeing his glory believed on him.* John ii. 11.
 At which time *John* still baptizing, bore testimonie to him; that he was the person of whom he had spoken, and that he *must* John iii. 30, 34.
encrease. But, says he, *I must decrease: he whom God hath sent, speaketh the words of God: For God giveth not the Spirit by measure unto him.*

Soon after this, *John* was cast into prison Matt. xiv. 1—12.
 for his free, but just reproofs of *Herod* the Mark vi. 16. 29.
Tetrarch of Galilee: by whose order he was Luke iii. 19. 20.
 also afterwards beheaded. ix. 9.

When *John* had been cast into prison, Matth. iv. 12.
Jesus began to preach more publicly: and having chosen out of the number of his disciples twelve, whom he named Apostles, to Mark i. 14.
 be generally with him, that they might be Mark iii. 13.
 afterwards the witnesses to the world of his Luke vi. 12. 13.
 life, his doctrine, miracles, and resurrection, Acts x. 39. 40. 41.
 he went about the several parts of the country of *Judea*, resorting likewise to *Jerusalem* at the time of the great feasts of the *Jewish* nation.

He taught, that men should repent, and for their encouragement declared, that he

- Matt. ix. 13. *came not to call the righteous, but sinners to repentance.* He moreover taught, that God is to be worshiped *in spirit and truth*, and that such worship is acceptable in all places. That the things which defile a man are those which *proceed out of the heart*; evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies; but to eat with unwashed hands defileth not a man: That the great branches of men's duty are the love of God and their neighbour: That men should do to others, as they would that others should do to them: That they ought to imitate God in mercy, forgiveness, and all goodness: That they ought to be pure in heart, as well as unblamable in their outward actions: That they ought not to pray, fast, or give alms to be seen of men; but in all things to act with an eye to the approbation and acceptance of God, who seeth the most secret, as well as the most public actions. He recommended moderate affections for the things of this present world, and bid men seek in the first place the kingdom of God and his righteousness, and without solicitude and anxiety about the concerns of this life, to confide in the providence of God, which oversees and directs all
- Matt. xv. 19. 20. *thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies; but to eat with unwashed hands defileth not a man:*
- Matt. vii. 12. *the love of God and their neighbour: That men should do to others, as they would that others should do to them:*
- Matt. v. 44. 45. *That they ought to imitate God in mercy, forgiveness, and all goodness: That they ought to be pure in heart, as well as unblamable in their outward actions: That they ought*
- Matt. vi. 1. *not to pray, fast, or give alms to be seen of men; but in all things to act with an eye to the approbation and acceptance of God,*
- Ver. 19. 20. *who seeth the most secret, as well as the most public actions. He recommended moderate affections for the things of this present world, and bid men seek in the first place the kingdom of God and his righteousness,*
- Ver. 25. *and without solicitude and anxiety about the concerns of this life, to confide in the providence of God, which oversees and directs*
- all

all things. He assured them, that they who believed in God, and in him whom God had sent, and obeyed the commandments delivered by him, should enjoy eternal life, *and he would raise them up at the last day* : John vi. 39. That God had given all authority and judgment to him, and that he would come again, and render to all according to their works. And of this doctrine, taught by him, he required a sincere and open profession, declaring : *Whosoever shall confess me before men, him will I also confess before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.* Matt. x. 32. 33.

These, and the like excellent precepts, and powerful inducements to all virtue, he taught and inculcated every where ; speaking sometimes plainly, sometimes in parables, as *men were able to bear him* ; always with such a mixture of authority and familiarity for the manner, such weight and dignity for the matter of his discourses, that the multitude *wondered at the gracious words that proceeded out of his mouth* ; and enemies were obliged to acknowledge, that *never man spake like him.* Matt. v. vi. vii. Luke vi. Matt. xiii. Mark iv. 33. Luke iv. 22. John vii. 46.

As he went about teaching this doctrine, he wrought many miracles as evidences, that the Father had sent him, and of the truth of all his words. He turned water into wine; fed with a few loaves and fishes great multitudes in desert places; walked on the sea; calmed the winds and the waves; gave sight to the blind, hearing to the deaf, speech to the dumb, soundness and strength to the lame, and those that were bowed down; healed diseases of all sorts; restored to their right mind lunatics and demoniacs, and raised the dead. These miracles were performed at his word, in an instant, and some were wrought on persons at a distance from him. They were done by him in the most public and open manner; at *Jerusalem*, and in every part of *Judea* and *Galilee*; in cities, in villages, in synagogues, in private houses, in the streets, and the highways, in the presence of enemies, before Scribes and Pharisees, and rulers of synagogues, when attended by multitudes: in a word, before men of all characters.

There were also in the course of his ministrie divers other signal testimonies given to him. Beside the voice from heaven

ven at his baptism, he was *transfigured* in the presence of three of his disciples, when *his face shone as the sun, and his raiment was white as light, and a bright cloud overshadowed them; and behold a voice out of the cloud, which said: This is my beloved Son, in whom I am well pleased, hear ye him.* At another time, being at *Jerusalem*, surrounded by a great multitude, and having prayed: *Father, glorify thy name; there came a voice from heaven, saying, I have both glorified it, and will glorify it again.*

Mat. xvii.
1—8. See
Mark ix. 2.
Luke ix.
28.

John xii.
28.

To all these great things he appealed, as proofs of his divine authority; referring men to the witness of *John*, the miracles he had wrought, and these testimonies from heaven.

John v. 19.
20. 32-38.
x. 25. 37.
38.

Beside the wonderful works done by him, he also manifested a clear knowledge of the thoughts and designs of men, and foretold frequently, and expressly, and with many circumstances, his own death and resurrection; the descent of the Holy Ghost upon his Apostles; their sufferings and success; the destruction of *Jerusalem* (at the prospect of which he was so affected, as to lament over that city with tears) and many other events; that when they came to pass,

his

Luke xix.
41.

John xiii. his disciples and others might be confirmed
19. in their faith in him and his doctrine.

Mat. x. 1. He had likewise sent forth from him, for
Mark iii. a time, his twelve disciples, and after that
15. seventy other, *with power and authority over*
Luke ix. 1. *all devils, and to cure diseases, to preach the*
x. 1. *kingdom of God, and to heal the sick: which*
they did, and returned with great joy.

While God thus glorified him, he lived in a mean condition, without external state and splendour, and was meek and condescending in his behaviour toward his disciples, and all who resorted to him for instruction, or relief: at the same time freely declaring to all their duty, and impartially correcting the faults and failings of his disciples: and with a true prophetic resolution and intrepidity reproving the hypocrisie, pride, ambition, covetousness, false maxims, and vain traditions of the *Scribes and Pharisees*, and the chief men of the *Jewish* nation.

When he had fully taught and confirmed
John xiii. his doctrine, knowing that the time of his
1. departure out of this world was nigh, and that the Father had put all things into his hands; he took his leave of his disciples in the most affectionate and instructive manner,
John xiii. and
xiv. xv.
xvi. xvii.

and appointed a memorial of himself and his death. And then retiring to a private place, where he sometimes resorted with his disciples: and having resigned himself to the will of the Father, with regard to the bitter sufferings, of which he had a near and affecting prospect, he was betrayed by one of his disciples to the Chief Priests and Council of the *Jewish* nation, by whom he was examined, and condemned, after he had in their presence solemnly avowed his great character: and then was by them accused and prosecuted before *Pontius Pilate*, who at their earnest and clamorous importunity was prevailed upon, against his own conscience, to condemn him to be crucified. And he was accordingly crucified near *Jerusalem*, at the great feast of the Passover, in the common place of execution, between two malefactors. However, during this very extraordinarie scene of sufferings, there were some extraordinarie testimonies given to his innocence and dignity. There was a darknesse of *three hours* continuance over the whole land: the *vail of the temple was rent* in twain from the top to the bottom, and the earth did quake, and the rocks rent.

Mat. xxvi.

xxvii.

Mark xiv.

xv.

Luke xxii.

xxiii.

John xviii.

xix.

Mat. xxvii.

45. 51.

Jesus

Jesus having expired on the crosse, and *Pilate* having received particular information that he was dead ; the body was with his leave taken down from the crosse, and laid in a sepulchre, in which *never man before was laid*. And the *Jewish* Council took care to have the sepulchre secured by a guard of *Roman* soldiers, *least*, as they said, *his disciples come by night, and steal him away, and then say to the people, he is risen from the dead*.

Luke
xxiii. 53.

Mat. xxvii.
64.

But notwithstanding these precautions of his enemies, who had all power and authority in that countrey ; on the third day after his crucifixion and burial, early in the morning Jesus arose, and shewed himself to his Apostles, and others who were well acquainted with him. He was seen of them several times for the space of *forty days*. They viewed him, they handled him, he discoursed and ate with them, and said to his Apostles: *All power is given to me in heaven and on earth: Go ye therefore, says he, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe whatsoever I have commanded you. And having renewed to them the promise of the Holy Ghost, and*

Matth.
xxviii.
Mark xvi.
Luke xxiv.
John xx.

Acts i. 3.

Matth.
xxviii. 18.
19. 20.

Lukexxiv.
49—51.

com-

commanded them to *tarry at Jerusalem*, till they were *endowed with power from on high*; he led them out to *Bethanie*, where he was parted from them, and while they beheld, he Acts i. 9. was taken up, and a cloud received him out of their sight.

After which, at the motion of *Peter* for Acts i. 15. supplying the vacance made by the apostasie and death of *Judas*, *Matthias* was added to the eleven Apostles by divine appointment.

At the Pentecost next following the Pass-over, at which Jesus had been crucified, the promised gift of the Holy Ghost was bestowed upon the Apostles, and the men that were with them, and they began to speak with divers tongues. At the same time there Acts ii. 1. were at *Jerusalem*, beside the stated inhabitants, from all parts of the world, *Jews*, and Profelytes of the *Jewish* religion; men of the greatest zeal, understanding, and prudence; who when they heard them speak *the wonderful works of God* in the languages of the several countreys in which they resided, were amazed and marvelled. Whereupon *Peter* standing up with the eleven, informed them, that Jesus, whom the rulers of the *Jewish* nation had taken, and with wicked hands had crucified, after he had been
approved

approved of God by miracles, signs and wonders, done by him in the midst of them, had been raised up by God : of which they, his Apostles, were witnesses : And that the same Jesus, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, had shed forth that which they now saw and heard. And concluded his discourse with these words : Therefore let all the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified both Lord and Christ. And when they were hereupon filled with much concern of mind, and said, What shall we do? Peter said unto them : Repent, and be baptized in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.

Acts ii. 36.
37. 38.

Such was the effect of this discourse, and these exhortations, consequent upon the wonderful effusion of the Holy Ghost, that many gladly received the word, and were baptized, and the same day there were added unto the disciples about three thousand souls. And by the hands of Peter, and the other Apostles, were many signs and wonders wrought among the people, which could not be disputed. And believers were added to the Lord, multitudes

Ver. 41.

Acts v.
12. 14.

of

of men and women. All this multitude lived in the greatest harmonie, *neither was there* Acts iv. *any among them that lacked: for as many as* 34. 35. *were possessed of houses or lands, sold them, and brought the prices of the things that were sold, and laid them down at the Apostles feet: and distribution was made unto every man, according as he had need.* But the care of making a proper distribution to so many persons being too great for the Apostles, and some obstruction to them in their main work of preaching, and some complaints likewise being made, there were chosen *seven men* — vi. *to attend the daily ministration.*

Beside the numerous church at *Jerusalem*, there were also in a short time several churches of the faithful gathered in other parts; in *Judea*, in *Galilee*, and *Samaria*. — ix. 31. And on those who believed were bestowed the gifts of the Holy Ghost, by prayer and — viii. *the laying on of the hands of the Apostles.* 14. — 17.

This begining and progresse had the doctrine of the gospel, notwithstanding many hardships and sufferings endured by the Apostles, and the believers of every rank.

When this doctrine had been planted in — x. *the minds of great numbers of Jews and Samaritans, it was preached by Peter, and then*

then by others, to *Gentils*, men uncircumcised, in the land of *Judea*, and in the neighboring countreys: and among them were converts made, upon whom also were bestowed gifts of the Holy Ghost.

In the mean time *Saul*, called also *Paul*,
 Acts xxii. 3. who had been of the sect of the *Pharisees*,
 — ix. educated by *Gamaliel*, a celebrated Doctor
 among the *Jewish* people, and who had
 been a warm and violent opposer and persecutor of the disciples of Jesus, was converted to the same faith by an extraordinarie appearance. Who received the full knowledge
 Gal. i. 1. of the doctrine of the gospel by special re-
 12. velation, and was appointed an Apostle by
 Eph. iii. 3. Jesus Christ himself, without the interposition of any of those who had been Apostles before. As the other Apostles had done, he also spoke with tongues, wrought miracles in great variety and abundance, and conferred gifts of the Holy Ghost upon his converts.

Paul, together with *Barnabas* and his fellow-workers in the gospel, taught, as *Peter*
 Acts xii. 16.---41. had done before, that God had raised up Jesus from the dead, exhorted men to repent, and believe in him whom God had sent. To the *Gentils* he declared, that they should
 turn

turn from idols to the worship of God that made the heaven and the earth, and bring forth fruits meet for repentance, or, live in the practise of virtue: *forasmuch as God had* Acts xvii.
appointed a day, in the which he will judge the world in righteousness, by that man whom he has ordained, whereof he has given assurance unto all men, in that he has raised him from the dead. He moreover strenuously asserted the acceptance of the Gentils, and their right to all the privileges of the church and people of God, without the observation of the rites of the law of *Moses*.

In preaching this doctrine he also had great successe, and formed churches of Christians in many places, consisting of men converted from idolatrie and vice to the worship of God, a faith in Jesus, and the practise of virtue.

The converts of each city, having been (a) first baptized, were formed into religious societies and (b) churches, which met together for the performance of religious worship: In which assemblies they worshiped

C

God

(a) Acts ii. 41. viii. 12. Rom. vi. 3. 1 Cor. i. 13---16.

(b) Gal. i. 2. *to the churches of Galatia.* 1 Cor. xiv. 33. *as in all the churches of the saints.* xvi. 19. *The churches of Asia salute you.* 2 Cor. viii. *the churches of Macedonia,* and many other places.

God (c) by prayers and praises, had (d) discourses and exhortations, and readings (e) of sacred writings, and (f) celebrated the memorie of the death of Jesus Christ, by eating together bread, and drinking wine in a solemn manner. And they were directed by the Apostles to pray (g) for *Kings*, and *Governors*, and *all who are in authority*. These assemblies were ordinarily held at least every first day of the (h) week, called the (i) *Lord's day*, in memorie of the resurrection of Jesus from the dead: on which (k) day, they were directed also to *lay by in store*, as God had prospered them, for the relief of their necessitous brethren.

And that the worship of these assemblies might be performed in an orderly and decent manner, for general profit and instruction in the principles and practise of piety: and that the necessities of each member might be duly provided for, and true religion preserved among them in a flourishing condition; there were at the very time of forming

(c) Acts i. 14. 24. ii. 42. vi. 4. 1 Cor. xiv. 14--17.

(d) 1 Cor. xiv. throughout. Acts xviii. 11. xx. 7. Gal. vi. 6. Hebr. xiii. 7.

(e) Coloss. iv. 16. 1 Thess. v. 27.

(f) Acts ii. 42. xx. 7. 1 Cor. xi. 23.

(g) 1 Tim. ii. 1. 2.

(h) Acts xx. 7.

(i) Rev. i. 10.

(k) 1 Cor. xvi. 2.

forming such societies, or soon (l) after, appointed in them officers and ministers, called (m) Bishops, or Elders, or Pastors, or teachers; and Deacons: men who had been before approved, as persons of integrity and capacity for the work to which they were appointed. The peculiar work (n) of the former of whom was to preach the word, and feed the flock, of which they were overseers, with wholesome and sound doctrine and instruction; *to reprove, rebuke, exhort with all long-suffering, and doctrine.* Of the later, the peculiar work, according to the primitive institution, was the *serving tables*, and making a prudent and faithful distribution of the flock of the (A) society.

1 Tim. iii. 10.

Acts vi. 2.

C 2

And

(l) See Whitby's annotations on 1 Cor. xiv. 32. Gal. vi. 3. and the Paraphrase on 1 Thess. after Mr. Locke's manner; the note on chap. v. 12.

(m) To all the saints which are at Philippi, with the bishops and deacons. Philip. i. 1.

(n) See Acts xx. 28. the epistles to Timothy and Titus. 1 Pet. v. 1.

(A) Some however are of opinion, that the seven men of the church of Jerusalem, who were appointed by the Apostles for *serving tables*, were quite different from the Deacons, concerning whom Paul speaks in his epistles to Timothy and the Philippians, and who were known by the name of Deacons in the primitive Christian churches. They think, that the seven in the Acts were extraordinary ministers or assistants, chosen for a particular occasion, the like to which were not continued in the church. This opinion has been learnedly asserted by Vitringa *De Synag. Vet. l. 3. P. 2. Cap. V. p. 920—934.*

And these several officers were to be examples of all virtue to the rest of the christian societies, in which they presided and ministred: as these societies themselves were to be examples to the world around them.

These Apostles of Christ, (of whom we have particularly spoken) together with their companions and fellow-laborers, Evangelists, and others, had such successe in the work of preaching the gospel, that before they left the world, they had erected societies, or churches of Christians, in most parts of the Roman Empire; in the countreys of *Judea*, *Cyprus*, *Crete*, *Pontus*, *Galatia*, *Cappadocia*, *Asia*, *Greece*, and *Italie*, in the cities of *Jerusalem*, *Cesarea*, *Antioch*, *Ephesus*, *Athens*, *Corinth*, *Philippi*, *Thessalonica*, *Rome*, and in other cities and countreys: consisting, it is likely, for the most part, of persons of mean condition. But there were likewise among them men of learning, wealth, and power.

By these means, and upon this foundation, was raised the church of Christ, which still subsists, and against which, according to his expresse assurance, no adverse power shall ever prevail.

Mat. xvi.
16.

This is the substance of the historie of the New Testament, which being well known
needs

needs not, I presume, to be drawn out here into a greater length. Of these several things I propose to collect the evidence, which there may be in ancient writers; whether Christians, or others.

I begin with testimonies of Christian writers, which will be placed in the following order.

I. Their testimonies concerning the antiquity, genuineness, and authority of the books of the New Testament, in which is contained this historie.

II. Their testimonies concerning the facts, properly so called; the birth, miracles, death, resurrection of Jesus Christ; the mission of the Apostles, their miracles, and success.

III. The doctrine and principles of belief and practice, delivered and taught by Christ and his Apostles.

IV. The worship appointed by Christ and his Apostles.

Which two last are to be considered as facts; that is, that those principles were delivered, and that worship here spoken of, was appointed by Christ, and his Apostles.

All which testimonies to these several matters of fact may be confirmed, I believe, by some considerations, which will add weight

to them, and very much encrease their credibility.

And if it should be needful, some objections to the validity of this evidence may be stated and considered.

I now proceed to exhibit in the first place the testimonies of Christian writers concerning the books of the New Testament.



T H E



THE
PRINCIPAL FACTS
OF THE
NEW TESTAMENT
CONFIRMED, &c.

BOOK I.

CHAP. I.

St. BARNABAS.

His Historie.



BARNABAS was a *Levite*, of *A. D.*
the countrey of *Cyprus*, and one ^{71.}
of those Christians, who soon
after the resurrection of Jesus
fold their goods and lands, and brought the
money, and *laid it at the Apostles feet*. Acts
iv. 36. 37. He afterwards preached the gos-
pel in divers parts, together with the Apostle
Paul. But upon a dissension about the per- *Acts xv.*
son ^{36.}

A. D.
 71. { son that should accompany them in a journey they were undertaking, they separated from each other: though, it is likely, in friendship, or at least they were afterwards reconciled, as may be concluded from the honorable and affectionate mention, which *St. Paul* makes of *Barnabas* (a), and *Mark* (b), the person about whom the dispute was, in some of his epistles. And *Barnabas* has this testimonie given him by (c) *St. Luke*, that he *was a good man, and full of the Holy Ghost, and of faith*. There is little known of him, beside what is said in the New Testament: except that some of the ancients have supposed him to be one of Christ's seventy Disciples, whom he employed in preaching in the land of *Judea*, in his own life-time on earth.

There is still extant an epistle, ascribed to *St. Barnabas*. It consists of two parts. The first is an exhortation and argument to constance in the belief and profession of the *Christian* doctrine; particularly, the simplicity of it, without the rites of the *Jewish* law. The second part contains moral instructions.

In

(a) 1 Cor. ix. 6.
Philem. 24.

(b) Col. iv. 10. 2 Tim. iv. 11.
 (c) *Acts* xi. 24.

In order to judge of the antiquity and authority of this piece, and the value of the testimonies to be taken from it; I shall give some account of it from the most ancient Christian writers. The same method will be observed with regard to other writings, which I now take with this epistle, the first piece quoted by me.

St. *Clement of Alexandria* has often quoted him, and sometimes calls him *Apostle*. *Rightly (d) therefore says the Apostle Barnabas. I need (e) only allege the Apostolical Barnabas, one of the seventy, and fellow-worker with Paul.* These quotations are from the first part of this epistle. He has also quoted a passage (f) found in the last chapter of this epistle, which assures us, that the second part, containing the moral instructions, was supposed to be his, as well as the former.

Origen, in his answer to (g) *Celsus*, quotes it with the Title of, *The Catholic epistle of Barnabas*. In another work (h) he has quoted from him a passage now found in the second part of this epistle, as the former was from the first part of it.

Eusebe

(d) *Strom.* l. 2. p. 373. *Parif.* 1629. (e) *Ibid.* p. 410.
 (f) *P.* 396. (g) *Lib.* 1. p. 49. *Cantab.* 1677.
 (h) *De Princip.* l. 3. c. 2.

A. D.

71.

“ *Eusebe* (i) says, “ That *Clement* [of *Alex-*
 “ *andria*] in his *Institutions* [a book now
 “ lost] has writ short commentaries upon
 “ the books of scripture, not omitting those
 “ that are contradicted : I mean the epistle of
 “ *Jude*, and the other Catholic epistles, and
 “ that of *Barnabas*, and the *Revelation of Pe-*
 “ *ter*.” In another (k) place *Eusebe* reckons
 this epistle among those books that are *spu-*
rious; meaning, it is likely, *contradicted*.

St. Jerome, in his catalogue of *Illustrious*
 (l) *Men*, says, “ *Barnabas* of *Cyprus*, called
 “ *Joseph*, a *Levite*, ordained an *Apostle* of
 “ the *Gentils* with *Paul*, wrote an epistle
 “ for the edification of the church, which
 “ is read among the apocryphal scriptures.”

These testimonies, without adding any
 more, let us see the opinions of the ancients
 concerning this epistle; the passages cited by
 them being still found in that epistle, which
 we now have under the name of *Barnabas*.

The judgements of the (m) moderns are
 various. *Pearson*, *Cave*, *Du Pin*, *Wake*, and
 many other learned men, suppose it to be
 a genuine

(i) *Hist. Ec. l. 6. c. 14. vid. & c. 13.*

(k) *Ibid. l. 3. c. 25.* (l) *Cap. 6.*

(m) The sentiments of many moderns concerning this epistle are collected by Mr. *J. Jones*: *New and full method of settling the canonical Authority of the New Testament. vol. 2. c. 38.*

a genuine epistle of *Barnabas*, the companion of *Paul*. Some are more doubtful, as (n) *Cotelarius*: who is rather inclined to think, it was not writ by *Barnabas*. Others think, there are many things in it unworthie of him. The objections against the genuinenesse of it are strongly urged by (o) *Basnage*. And the late Mr. (p) *Jeremiah Jones* has offered in our own language many objections to the same purpose. But the real difficulties may be reduced to a small number.

A. D.

71.

The epistle has no inscription, not being directed to the Christians of any particular place: for which reason it has been sometimes called a Catholic epistle. Many learned men have supposed, as (q) *Wake* does, that it was addressed to the *Jews*, to draw them off from the letter of the law to a spiritual understanding of it.

It appears to me most probable, that this epistle was writ by *Barnabas*, and not to *Jews*, but to *Gentils*: or perhaps rather to *Christians* in general, of whatever nation or people they were. The design of the epistle I think

(n) *Eo magis inclino, ut censeam non esse Apostoli. Cotelarius. Judicium de epist. S. Barnab.*

(o) *Ann. Pol. Eccles. A. D. 50. n. 52. & seq.*

(p) *As above, c. 39.*

(q) See his Discourse prefixed to the Genuine Epistles of the Apostolical Fathers. Chap. vii. § 14. and 35.

A. D. I think likewise, to be the same with that, ^{71.} which is the main design of St. *Paul* in the epistle to the *Galatians*, and in part in other epistles; to abate in Christians the respect for the peculiar rites and institutions of the *Jewish* laws, and to shew, that they were not binding upon Christians: which design may be also observed in the first epistle of St. *Peter*.

It seems evident from a passage of the epistle itself, that the temple of *Jerusalem* was destroyed at the time of writing it. For, says (r) he, *through their waging war it has been destroyed by their enemies*. In another place the author writes: *Consider (s) yet this also: that [or since] ye have seen so great signs and prodigies in the people of the Jews, and thus God forsakes them*. From both which passages I conclude, that the temple was but just destroyed: and that the signs and prodigies preceding and attending the destruction of *Jerusalem* had happened in the time of the

(r) Διὰ γὰρ τὸ πολεμεῖν αὐτοῖς, καθέρθη ὑπὸ τῶν ἐχθρῶν.
c. 16.

(s) Adhuc & illud intelligite, cum videritis tanta signa & monstra in populo Judaeorum, & sic illos derelinquit Dominus, cap iv. The late Arch-Bishop of *Canterburie* translates it thus: *Consider this also: although you have seen so great signs and wonders done among the people of the Jews, yet this notwithstanding the Lord has forsaken them*. But I humbly apprehend, that his Lordship has misinterpreted this passage, the verb *derelinquit* being in the present tense.

Ch. I. St. BARNABAS.

29

A. D.

71.

the persons, to whom he writes: forasmuch as they had *seen them*. And since God was now only *forsaking them*, this epistle was writ, whilst the *Jewish* people were under great afflictions; between the time of the destruction of *Jerusalem*, and the reduction of the remaining Cities of *Judea*, of which (t) *Josephus* has given an account, after the taking and burning of the temple. So that, whether this epistle be *Barnabas's*, or not, it was writ by some zealous Christian of that (A) time. And he thought fit, I suppose, to improve that opportunity for abating the extreme veneration for the *Jewish* law, which was so prejudicial to true Christianity.

Any one who reads this epistle, with but a small degree of attention, will perceive in it many *Pauline* phrases and reasonings. To give the character of the author of it in one word: He resembles St. *Paul*, as his *fellow-laborer*, without copying him.

I shall quote it as being probably *Barnabas's*, and certainly ancient, written soon after the destruction of *Jerusalem* by *Titus*; most likely

(t) Vid. *Jos. de B. J. l. vii. c. 6. & seq.*

(A) Dr. Mill *Prolegom. n. 144.* says it was writ about the year 70. and A. B. Wake, *somewhat after the destruction of Jerusalem.*

A. D. likely in the year of our Lord 71. or 72.
 71. And, as it is not a part of the canon of the New Testament, I have a right to make the best use of it I am able, for supporting the authority of these books, and the credit of the doctrine and facts delivered in them. We may be obliged, before we have done, to consider, what pretensions this epistle has to be a part of the canon of the New Testament. But there is no necessity for us to enter into that enquiry at present. And it may be done to better advantage hereafter.

This epistle was writ in *Greek*. But the four first chapters, or sections, and a part of the fifth, are wanting in the *Greek* copies. It is however entire in an ancient *Latin* version.

In the epistle of *Barnabas* there is not any express mention of any book of the New Testament.

But there is in it a text or two of the New Testament with a mark of quotation prefixed. And the words of several other texts are applied by him. And to some others he may be supposed to allude.

Ch. I. St. BARNABAS.

31

Quotations.

A. D.

71.

New Testament.

Barnabas.

I. Matth. xvi. 24.

I. Ch. vii. So (u) *Matthew.*

If any man will come after me, let him deny himself, and take up his cross and follow me.

they, saith he, who will see me, and obtain my kingdom, must receive me with many afflictions and sufferings.

This is plainly a quotation, though perhaps not designed for an exact quotation of the words of any text, but only of the sense. It is impossible to say, what particular text of the New Testament he refers to. But it is probable he refers to some such as that I have set over against this passage. This seems to me more likely than the words of Paul and Barnabas, Acts xiv. 22. *And that we must through much tribulation enter into the kingdom of heaven.* See below n. xxii.

New Testament.

Barnabas.

II. Matth. xx. 16.

II. Ch. iv. Let us

So the (w) last shall be

(x) therefore beware, first,

(u) Οὕτω φησιν, εἰ θέλοντες με ἰδεῖν, καὶ ἁρπάσαι με τῆς βασιλείας, ἀρπάξω. ἀποθέμενος καὶ παύσις λαβῆναι με.

(w) Πολλοὶ γὰρ ἐσσι κλητοὶ, ὀλίγοι δὲ ἐκλεκτοί.

(x) Adtendamus ergo, ne forte, sicut scriptum est, multi vocati, pauci electi inveniamur.

A. D. *first, and the first last.* lest it should happen
 71. *For many be called,* to us, as it is written:
but few chosen. *There are many called,*

Ch. xxii. 14. *For few chosen.*
many are called, but
few are chosen.

This is generally allowed by learned men to be a reference to St. *Matthew's* Gospel. And it is a very remarkable one, being made in that form of quotation, which was used by the *Jews*, when they cited their sacred books: *It is written.*

We meet with in this epistle the exact words of several texts, without any marks of quotation: and there may be thought to be allusions to some others.

Words of the New Testament, or allusions to them.

N. T.

Barnabas.

Matthew. III. Matth. v. 42. III. Ch. xix. Give
 Give (y) to him that (a) to every one that
 asketh thee. asketh thee.

Luke vi. 30. Give
 to (z) every one that
 asketh thee.

IV. Matth.

(y) Τῷ αἰτῶντί σε δίδω.
 (z) Παντὶ δὲ τῷ αἰτῶντί
 σε δίδω.

(a) Παντὶ αἰτῶντί σε δίδω.

IV. Matth. ix. 13.
*For (b) I am not come
 to call the righteous,
 but sinners to repen-
 tance.*

IV. Ch. v. That (c) ^{A. D. 71.}
 he might shew, that
*he came not to call the
 righteous, but sinners to
 repentance.*

In St. Matthew's Gospel, these words are spoken by Christ in answer to the reflexions made on his eating with Publicans and Sinners at Matthew's house, after he had called him to follow him, as one of his Apostles. And Barnabas says here, "That Christ chose
 " for his Apostles, who were to preach his
 " Gospel, men who were great sinners, that
 " he might shew that he came not to call, &c.

It ought to be observed however, that the same thing is said Mark ii. 17. and Luke v. 32. and upon the same occasion. This therefore renders it doubtful, which Gospel he refers to. And it may be questioned, whether he refers at all to any written Gospel.

N. T.

Barnabas.

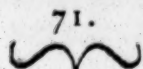
V. Matth. xxii.
 43. 44. *He saith unto
 them: How then doth
 David in spirit call*

V. Ch. xii. But be-
 cause they would say,
 that Christ is the son
 of David, therefore
 D him

(b) Οὐ γὰρ ἦλθεν καλέσαι
 δίκαιους, ἀλλ' ἁμαρτωλὸς εἰς
 μετάνοιαν.

(c) Ὅτι ἐκ ἦλθε καλέσαι
 δίκαιους, ἀλλ' ἁμαρτωλὸς εἰς
 μετάνοιαν.

A. D. him Lord, saying :

^{71.}
 The Lord said to my Lord, sit thou on my right hand, untill I make thine enemies thy footstool.

See Psalm cx. 1.

VI. Matth. xxiv.

22. And except those days should be shortened, there should no flesh be saved : but for the elect's sake those days shall be shortened.

These two last (d) passages I have put down, that it might not be thought I had overlooked them. But I do not think them very material. Barnabas, or whoever wrote this epistle, was able to make use of divers arguments from the Old Testament, found now in the Gospels, without having his eye to any written Gospel.

N. T.

VII. Matth. xxv.

5. While the bride-

fearing and knowing the errour of sinful men, he says: Sit thou on my right hand, untill I make thine enemies thy footstool. — Behold how David calls him Lord.

VI. Ch. iv: For

this cause the Lord has shortened the times and days, that his beloved might hasten his coming to his inheritance.

Barnabas.

VII. Ch. iv. Take

heed, least at any
 groom

(d) See Jones's New and Full Method &c. Part III. p. 21.
 24. His arguments to prove, that in these two places Barnabas refers to St. Matthew's Gospel.

groom tarried, they time sitting still now *A. D.*
 all slumbered and slept, that we are called, *71.*
 6. And at midnight we fall asleep in our
 there was a cry made: sins, and the wicked
 The bridegroom cometh one getting power
 — 10. And while over us, stir us up,
 they went to buy, the and shut us out of
 bridegroom came, and the kingdom of the
 they that were ready, Lord.
 went in with him to
 the marriage, and the
 door was shut.

It is not unlikely, that here is an allusion to the parable of the ten virgins. But we have here only the old *Latin* translation of this epistle: for which reason this passage appears with disadvantage.

N. T.

Barnabas.

VIII. Matth. xxvi.

VIII. Ch. v. When

31. For it is written,
 [viz. Zech. xiii. 7.]
 I will smite the shep-
 herd, and the sheep of
 the flock shall be scat-
 tered abroad.

I shall smite the
 shepherd, then the
 sheep of the flock
 shall be scattered (e)
 abroad.

IX. Acts x. 42.

IX. Ch. vii. If *Act.*

That it is he which therefore the Son of

D 2

is

(e) See Jones, as before, p. 22. 23.

A. D. ^{71.} *is ordained of God to be the judge of quick and dead.* God, who is the Lord of all, and (g) shall judge the quick and

2 Tim. iv. 1. I charge thee before God, and the Lord Jesus Christ, who (f) shall judge the quick and the dead. the dead, hath suffered, —

1 Pet. iv. 5. Who shall give an account to him that is ready to judge the quick and the dead.

It is not possible to say, what text he refers to, though that in *Timothie* has the same words. But perhaps there is no proof, that he refers to any. This was an article well-known to every common Christian: whereas this writer (whoever he be) was able to teach the Christian Religion, and that without respect to any written Gospels or Epistles.

N. T.

Barnabas.

Romans.

X. Rom. ix. 10. X. Ch. xiii. *Barnabas* argues, that the followers of Jesus are *bekab*

(f) Τὸ μέλλοντι κρίνειν ζῶντας καὶ νεκρούς.

(g) Καὶ μέλλοντι κρίνειν ζῶντας καὶ νεκρούς.

Ch. I. St. BARNABAS.

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A. D.

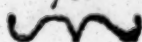
71.

Rebekah had conceived by one, even by our father Isaac (for the children not being yet born —) it was said unto her: The elder shall serve the younger.

the people of God.

“But let us enquire, says he, whether this people be the heir, or the former: and whether the covenant belong to us, or to them. Hear then concerning the people, what the scripture says: *Isaac* prayed for his wife *Rebekah*, because she was barren, and she conceived. Afterwards *Rebekah* went forth to enquire of the Lord. And the Lord said unto her: *There are two nations in thy womb, and two people shall come from thy body. And the one people shall prevail above the other people; and the elder son shall serve the younger.* [Gen. xxv. 23.] You ought to consider, who

D 3



St. BARNABAS. Book I.

Rom. iv. 3. *For what saith the scripture? Abraham believed God, and it was accounted to him for righteousness. V. 16. Therefore it is of faith — to the end, that the promise might be sure to all the seed, not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all (as it is written, I have made thee a father of many nations.) &c.*

who is *Isaac*, and who *Rebekah*: and of whom it was declared, that this people should be greater than that. — You see of whom he appointed it, to be this first people, and heir of the covenant." Afterwards in the same chapter: "What then saith he to *Abraham*, when upon believing he was placed in righteousness? Behold, *I have made thee a father of many nations*, which without circumcision believe in the Lord." Gen. xvii. 4. 5.

St. Paul's argument, Gal. iv. 22 — 31. might be compared with these arguments of *Barnabas*, especially the former of them. But I do not suppose, these passages contain a
refe-

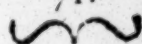
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reference to any of St. Paul's epistles, though they greatly illustrate them.

A. D.

71.



N. T.

Barnabas.

XI. Rom. xi. 36.
For of him, and (b) through him, and to him are all things.

XI. Ch. xii. *Barnabas* having spoken of the directions given by *Moses* to the *Israelites* in the wilderness, to look to the brazen serpent, says: "You (i) have in this also the glory of Jesus: forasmuch as in him are all things, and to him."——

But though here are words resembling those of St. Paul, Rom. xi. there is no reason to think, *Barnabas* has any respect to them. They are used by him in a different sense, and on another account.

N. T.

Barnabas.

XII. 1 Cor. iii. 16.
Know ye not, that ye are the temple of God, and that the Spirit of God dwelleth in you.

XII. Ch. vi. For, 1 *Corinth.*
my brethren, the habitation of our heart is an holy temple to the Lord.

D 4

XIII.

(b) ὅτι ἐξ αὐτοῦ, καὶ δι' αὐτοῦ, καὶ εἰς αὐτὸν τὰ πάντα.

(i) ὅτι ἐν αὐτῷ τὰ πάντα, καὶ εἰς αὐτόν.

A. D.

XIII. 1 Cor. xi.

XIII. Ch. iv. But

71.

20. *When (k) ye come together into one place, this is not to eat the Lord's supper.*

(l) coming together into one place, enquire what is fitting and profitable for the beloved in common.

2 Corinth.

XIV. 2 Cor. v. 17.

XIV. Ch. xvi.

If any man be in Christ, he is a new creature: old things are passed away: behold, all things are become new.

Having received the remission of our sins, and trusting in the name of the Lord, we are made new, again created afresh: Therefore God truly dwells in our house, that is, in us.—This is the spiritual temple built unto the Lord.

1 Pet. ii. 5. *Ye also, as lively stones, are built up a spiritual house.*

Ephes.

XV. Eph. v. 16.

XV. Ch. ii. See-

17. *Redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding, what the mind of the Lord*

ing then the days are exceeding evil, and the adverfarie has the power of this present world; we ought to give diligent heed,

is

(k) Συνερχομένων ἐν ὑμῶν ἐπὶ τὸ αὐτό, κ. δ.

(l) Sed in unum convenientes, inquirete.

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is. And Eph. ii. 2. to enquire into the *A. D.*
The prince of the power righteous judgments ^{71.}
of the air, the spirit of the Lord.
that rules in the chil-
dren of disobedience.

XVI. Philip. iv. 5.
The Lord (m) is at
band.

2 Pet. iii. 20. *The*
earth also, and the
works that are therein
shall be burnt up.

Rev. xxii. 12. *Be-*
hold, I come quickly,
and my reward is with
me.

XVI. Ch. xxi. *Philip.*
 The day is (n) near,
 in which all things
 shall be destroyed,
 together with the
 wicked one. The
 Lord is near, and his
 reward.

Some may apprehend, that there is here
 a reference to some text, or texts, of the
 N. T. But I think by no means. If he
 alludes to any text of scripture, it is to Isai.
 xl. 10. *His reward is with him, and his*
work before him: or lxii. 11. *Behold, thy sal-*
vation cometh: behold, his reward is with
him, and his work before him: as Menard has
 observed upon this place of *Barnabas.*

N. T.

(m) Ὁ Κύριος ἐγγύς.

(n) Ἐγγύς γὰρ ἡμέρα ἐν ἣ
 συναπολέται πάντα τῷ πονηρῷ.
 Ἐγγύς ὁ κύριος, καὶ ὁ μισθὸς
 αὐτοῦ.

A. D.

N. T.

Barnabas.

71.
2 Tim.

XVII. 2 Tim. i.

10. But is now made manifest by the appearing of our Saviour Jesus Christ, who has abolished death, and brought life and immortality to light thro' the gospel.

Rom. xv. 8. Jesus Christ was made a minister of the circumcision, for the truth of God, to confirm the promises made unto the fathers.

Hebrews.

XVIII. Heb. iii.

5. And (o) Moses verily was faithful in all his house, as a servant. — 6. But Christ, as a son, over his own house, whose house are we.

(o) Καὶ Μωσῆς μὲν πιστὸς—
ὡς θεράπων. — Χριστὸς δὲ, ὡς
υἱὸς ἐπὶ τὸν οἶκον αὐτοῦ, ὃ οἶκός
ἐσμὲν ἡμεῖς.

XVII. Ch. v. But

he, that he might abolish death, and make manifest a resurrection from the dead, because it behoved him to appear in the flesh, suffered, that he might perform the promise made unto the fathers.

XVIII. Ch. xiv.

Barnabas having observed, that Moses received from God the two tables of the commandments, written by the finger of God: but the people being

(p) Μωσῆς θεράπων αὐτῷ ἐλά-
βεν—αὐτὸς δὲ ὁ Κύριος ἡμῶν
ἔδωκεν, εἰς λαὸν κληρονομίας,
διὰ ἡμᾶς ὑπομένοντας.

ing fallen to idola- ^{A. D.}
 trie, he cast them to ^{71.}
 the ground, and the
 tables of the cove-
 nant were broken,
 goes on. — “ *Moses*
 (*p*) being a servant re-
 ceived them [or *it*,
 meaning the cove-
 nant, or testament]
 But the Lord him-
 self has given them
 to us, the people of his
 inheritance, he hav-
 ing suffered for us.”

There does not appear to me any the least reason to suppose, that *Barnabas* has here any respect to the epistle to the *Hebrews*. He often argues like the author of that epistle, without borrowing from him.

N. T.

Barnabas.

XIX. Heb. x. 25.

XIX. Ch. iv. Do

Not (*q*) forsaking the
 assembling of yourselves
 together, as the man-
 ner of some is.

(*r*) not withdraw
 yourselves from o-
 thers, like justified
 men.

XX.

(*q*) Μὴ ἐκκαλεῖσθαι τὴν
 ἐπισυναγωγὴν, καθὼς ἔθι-
 σιν.

(*r*) Non separatim debetis
 seducere vos tanquam justifi-
 cati.

A. D. XX. 1 Pet. ii. 17.

71.
 1 Pet. *And if ye call on the Father, who without respect of persons, judges according to every man's work, pass the time of your sojourning here in fear.*

XX. Ch. iv. As much as in us lies, let us meditate on the fear of God, and strive to keep his commandments, that we may rejoice in his judgments. For the Lord judges the world without respect of persons. And every one shall receive according to what he does.

*The sum
 of his tes-
 timonie.*

Thus I have put down the most (B) material passages of *Barnabas*, which may be supposed

(B) Note: at Ch. vii. This writer says of the *Jews*: that *they shall say: Is not this he whom we crucified, having despised him, pierced him, and mocked him.* Where he seems to apply the words of *Zech. xii. 10.* which are also applied *John, ch. xix. 37.* Mr. *Jones*, vol. III. p. 144. hence concludes, that he used St. *John's* Gospel. But I am not convinced by his arguments, the force of which depends very much upon his supposition, that this writer was originally a Gentil and not a *Jew*. For though the *circumstance of our Saviour's being pierced at his crucifixion* be related only by St. *John, v. 34.* it never was a secret, but was all along well known to the Christians of that time, before *John* wrote this Gospel. It is most manifest, (as will appear hereafter) that this writer was a perfect master of our Lord's historie, and I believe, learned men in general are satisfied, he was better acquainted with the Old Testament than Mr. *Jones* supposed. Beside that, *whom they have pierced*, may have been at that time the reading of the *Seventy*, as well as the *Hebrew*. See R. *Simon. Hist. Critique du text du N. T. ch. xx. p. 242. 243.*

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supposed to contain allusions to the books of *A. D.*
the New Testament, that every one may ^{71.}
be able to judge for himself. But excepting
some of the first numbers, I do not allege
them as express quotations, or allusions. In
most of these places, *Barnabas* does not ap-
pear an imitator, or copier of others, but an
original author, who had in his mind the
same doctrine with *Paul*, and the other
Apostles. This is the idea I have formed
of this epistle, from a frequent perusal of it.
And some learned men have been (*s*) of much
the same opinion.

It is probable, that at the writing of
this epistle he had read *St. Matthew*: and
that he refers to him in numbers I. II. III.
IV. and perhaps at VI. and VII. But it
cannot be thought strange, that a man who
was contemporarie with the Apostles, and
had the same spirit, and the like gifts with
them, if he was not an Apostle himself,
should often speak, and reason, and argue,
like them, without quoting their writings,
or referring to them.

XXI. Be-

(*s*) — per omnia orthodoxus, & Apostolorum, prae-
sertim Stⁱ. Pauli, vestigiis insitens: ut si non laborum & iti-
nerum, saltem dogmatum participem ubique agnoscamus.
Ad calcem J. Armachani de Barnabae epist. praemonitionis.
ap. Cotel. p. 13. Ed. Amst. 1698.

A. D.

71.

XXI. Before we quite leave this epistle, we must take notice of a singular passage in it.

Ch. iv. "As (*t*) the Son of God says: "Let us resist all iniquity, and hate it."

Menard upon the place says: This sentence we have in none of the Gospels, but he had heard it from Christ, or some one of his disciples. It is like that passage of St. Paul: Acts xx. 35. *And to remember the words of the Lord Jesus, how he said: It is more blessed to give, than to receive.*

XXII. And this passage may lead us to one observation more; that I do not in this epistle perceive any quotations or references to Apocryphal Gospels. Nor do I at present recollect, that the learned men, who have so diligently collected the passages of those Gospels, have suspected any quotations of them in this epistle, beside this last mentioned passage, and that at number I. And I think it without reason, that they have suspected these: It being no uncommon thing for writers to report the sense of a text or saying, without representing their very words. Or, as the same *Menard* upon that place

(*t*) C. 4. Sicut dicit filius Dei: resistamus omni iniquitati, et odio habeamus eam.

Ch. I. St. BARNABAS.

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place says: " He (u) there alleges not any
" one particular text of the Gospel, but ex-
" presses the sense of many of Christ's say-
" ings, concerning the necessity of enduring
" tribulations for the sake of eternal life : as
" *strait is the gate : He that will come after*
" *me* — and the like, which occur fre-
" quently in the Gospels."

A. D.

71.

(u) *Sic inquit, nempe Jesus. Non profertur hic certus aliquis Evangelii locus, sed sensus multorum Christi dictorum, de tribulationibus perferendis ab eis qui sunt aeternae vitae studiosi. ut arcta via est, quae ducit ad vitam; qui vult venire post me, &c. Et similia, quae passim in Evangelio reperire est. Menard. ad cap. vii. See likewise Jones, as before, vol. i. p. 518. 519.*



C H A P.



CHAP. II.

St. CLEMENT.

His Historie.

A. D.
96. THE next piece, which I am to quote, is the epistle of *Clement*, Bishop of *Rome*, to the church of *Corinth*: whom ancient writers, without any doubt or scruple, relate to have been the same *Clement*, whom *St. Paul* mentions among his *fellow-laborers*, whose names are in the book of life. *Philip*. iv. 3. The epistle is writ in the name of the whole church of *Rome* to the church of *Corinth*. And therefore it is called at one time the epistle of *Clement*, and at another the epistle of the *Romans*, to the *Corinthians*. The main design of it is to compose some dissensions, which there were in the church of *Corinth* about their spiritual guides and governours. Which dissensions seem to have been raised by a few turbulent and selfish men among them. Upon this occasion *Clement* recommends not only concord

cord and harmonie, but love in general, humility, and all the virtues of a good life, and divers of the great articles and principles of Religion. The (a) stile is clear and simple. It is called by the ancients an excellent, an useful, a great and admirable (A) epistle. And the epistle still in our hands deserves all these commendations: though not entire, there being some pages wanting in the manuscript of it; and though we have but one ancient manuscript of it remaining. For which reason it cannot be altogether so correct, as if we had a number of copies to compare together.

It being of considerable importance in these most early writings, to settle their true age; somewhat must be observed concerning the time, when this epistle was writ.

E

The

(a) Ἀπλῆς δὲ καὶ φράσιν καὶ ἔργῳ τῷ ἐκκλησιαστικῷ καὶ ἀπεριέργῃ χαρακτῆρι. Phot. Cod. 126.

(A) Photius commends the epistle in the main. But still he says, "There are in it several things liable to censure. One is, that the writer, though he calls our Lord our High-Priest and Patron, gives him none of the higher and more divine titles. However he does not any where openly blaspheme him. Αἰτιάται δ' αὖ τις ἐν ταύταις—ὅτι ἀρχιερεὶ καὶ προσάτην τὸν κύριον ἡμῶν ἰσθῶν χριστὸν ἐξονομάζων, καὶ τὰς θεοπρεπτεῖς καὶ ὑψηλότερας ἀφῆκε περὶ αὐτοῦ φωνάς. Οὐ μὲν ἔδ' ἀπαρακαλύπτως αὐτὸν ἐδάμνη ἐν τέτοις βλασφημίαις. Cod. 126. p. 306. That is, in modern language, it is a Socinian epistle. So, upon many occasions, Photius is apt to censure ancient writers, who come not up to the orthodoxie of his time.

A. D.
96.

The succession of the first Bishops of Rome lies at present in some uncertainty and obscurity. Bishop (b) *Pearson* supposes, that *Clement* was Bishop of Rome from the year of our Lord 69. or 70. to the year 83. the second of *Domitian*: (c) *Pagi*, that *Clement* succeeded *Linus* in 61. and sat in the See of Rome till 77. when he abdicated, and died long after a martyr in the year 100. Those learned men, who place the Bishoprick of *Clement* so early, or that suppose he might write this epistle before he was Bishop, (as *Dodwell*) usually place it before the destruction of *Jerusalem*. The Archbishop of *Canterburie* (d) concludes, that this epistle was written shortly after the end of the persecution under *Nero*, between the 64. and the 70. year of Christ. *Le Clerc* (e) places it in the year 69. and *Dodwell* (f) in 64. *Du Pin*, *Tillemont*, and others (g) think, he was not Bishop till the year 91. or 93. This is the more common opinion, and is agreeable

to

(b) *Opera Post.* p. 172. (c) *Crit. A. D.* 100. N. 2.

(d) See his Discourse prefixed to the genuine Epistles of the Apostolical Fathers, p. 12.

(e) *Hist. Ec. A. D.* 69. N. vi.

(f) *Disserta. sing. de Rom. Pont. success.* c. xi. p. 153.

(g) *Vid. Cotelerii judicium de priore S. Clem. Ep. apud Patres Ap. T. i. p. 141.* Of this opinion was Dr. Cave, when he wrote his *Apostolici*, *vid. Life of St. Clement*, §. iv. but altered it afterwards. *Vid. Hist. Lit. Clemens.*

Ch. II. St. CLEMENT.

51

to the sentiments of *Irenæus*, *Eusebe*, and others, the most ancient Christian writers.

A. D.
96.

I shall observe some notes of time in the epistle itself, and then the testimonies of the ancients.

First, Of notes of time in the epistle itself. And the *Romans* begin with saying, that *the calamities and afflictions, which had befallen them, had somewhat retarded their answering the Corinthians to those things they had enquired of them.* This letter therefore was writ soon after some persecution, or at the conclusion of it; either the persecution of *Nero* about 64. or that of *Domitian* in 94. or 95. the next persecutor of the Church. But that it was writ after the later, and not so soon as that of *Nero*, may be argued from divers passages. In the 44. ch. *Clement* seems to intimate, that there had then been some successions in the church, since those appointed by the Apostles: For he says, *Wherefore we cannot think, that those may be justly thrown out of their ministrie, who were either appointed by them, [the Apostles] or afterwards chosen by other eminent men, with the consent of the whole church, — and have been (b) for a long time commended by all.* In the 47. chap-

E 2

ter

(b) Μεμαρτυρημένους τε πολλοῖς χρόνοις ὑπὸ πάντων.

A. D. ^{96.} ter he bids the *Corinthians* take into their hands the epistle of *Paul*, writ to them in the (i) *begining of the gospel*: And in the same chapter he calls the church of *Corinth* an (k) *ancient Church*. I know indeed, that learned men, who are for the more early date of this epistle, endeavor to evade the force of the argument taken from these two last expressions: But I think, it cannot be done without some violence to them.

There is indeed a passage in the 41. chapter, from whence it is argued, that the temple at *Jerusalem* must have been standing, when *Clement* wrote: Because he speaks in the present tense concerning the sacrifices of the *Mosaic law*: That (l) *the sacrifices are not offered every where, but only at Jerusalem*. But I am surprized, so many learned men should have insisted on this argument. *Josephus*, in his *Antiquities*, not finished before the year 93. continually speaks in the present tense, when he gives an account of the several kinds of sacrifices appointed by the law. “ A private (m) person, says he, when
“ he

(i) Ἐν ἀρχῇ τῆς εὐαγγελίας ἔγραψεν.

(k) Ἀρχαίαν Κορινθίων ἐκκλησίαν.

(l) Οὐ πανταχῶς προσφέρονται θυσίαι, κ. λ.

(m) Ἄνθρωπος ἰδιώτης ὁλοκαυτῶν, δύνει μὲν βῆν, καὶ ἀρνίον, καὶ ἑμενον — σφαγέων δὲ τέτων, τὸν κύκλον τῷ αἵματι δύνουσι τε βαλεῖν

“ he brings a whole burnt-offering, sacrifices
 “ an ox, and a lamb, and a kid. When
 “ these are slain, the priests pour out the
 “ blood round about the altar. Then hav-
 “ ing washed them, they divide the mem-
 “ bers, and having sprinkled them with salt,
 “ lay them on the altar, &c.” By which
 all men will understand no more, than that
 this was the appointment of the law: and
 that when sacrifices were brought, this was
 the way of offering them. And, as *Cotelerius*
 (*n*) observes, the same stile may be used
 concerning the same matter to this very day.

In the next place, I shall put down some
 ancient testimonies concerning this epistle,
 but not barely to ascertain the time of it,
 but also to represent the value of it, and it's
 occasion, design and argument.

Irenæus says, “ When (*o*) the blessed
 “ Apostles [*Peter* and *Paul*] had founded
 “ and established the church, [at *Rome*] they
 “ delivered the office of the Bishoprick in
 E 3 “ it

βαμὲ δὲ ἱερεῖς, ἕτα καθαρτοποιήσαντες διαμελίζουσι, καὶ πάντας
 αὐτοὺς ἐπὶ τὸν βαμὸν ἀνατίθενται. κ. λ. *Antiq. l. iii. c. 9.*
 § 1. *vid. E § 2. 3.*

(*n*) Sed Clemens, inquit viri doctissimi, meminit, Cap. 41.
 oblationum in templo. Quidni meminisset? cum nunc quo-
 que, tot elapsis seculis, par mentio idemque sermo haberi
 queat; quemadmodum legenti patebit. *Judicium de priore*
Ep. Clement. ubi supra. p. 141.

(*o*) *Con. Hær. l. iii. c. 3. et apud Euseb. H. E. l. v. c. 6.*

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96.

“ it to *Linus*. Of this *Linus Paul* makes
 “ mention in his epistles to *Timothie*. [2 *Tim*.
 “ iv. 21.] To him succeeded *Anencletus*.
 “ After whom, in the third place after the
 “ Apostles, *Clement* obtained that Bishop-
 “ rick, who had seen the blessed Apostles,
 “ and conversed with them: who had the
 “ preaching of the Apostles still sounding
 “ in his ears, and their traditions before his
 “ eyes. Nor he alone, for there were then
 “ still many alive, who had (B) been taught
 “ by the Apostles. In the time therefore
 “ of this *Clement*, when there was no small
 “ dissension among the brethren at *Corinth*,
 “ the church at *Rome* sent a most excellent
 “ letter to the *Corinthians*, persuading them
 “ to peace among themselves, &c.

Thus *Irenæus* makes *Clement* the third in
 succession after the Apostles. In like manner
Eusebe. “ In (p) the second of whose reign
 “ [that is, of *Titus*, and according to *Eusebe*’s
 “ account, A. D. 79.] *Linus* Bishop
 “ of

(B) It is plain from these several observations of *Irenæus*,
 that he had not the least suspicion, this epistle was writ before
 the destruction of *Jerusalem*; but when all, or most of the
 Apostles, had been for some time dead. Nor would it have
 been worth observing, that in the year 70. there were many
 living, beside *Clement*, who had been taught by the Apostles:
 at which time it would be strange, not to suppose a great part
 of them still alive.

(p) *Euf. H. E. l. iii. c. 13.*

“ of the church of the *Romans*, when he
 “ had governed it twelve years, delivered it
 “ to *Anencletus*.—In (q) the twelfth year
 “ of this reign, [*Domitian's*, A. D. 92.]
 “ *Anencletus* having been Bishop of the
 “ church of *Rome* twelve years, was suc-
 “ ceeded by *Clement*, whom the Apostle
 “ mentions in his epistle to the *Philippians*.
 “ Ch. iv. 3.” Again, “ Of this (r) *Clement*
 “ there is one epistle acknowledged by all,
 “ a great and admirable epistle, which as
 “ from the church of *Rome* he wrote to the
 “ church of the *Corinthians*, on occasion of
 “ a diffension that there was then at *Corinth*.
 “ And we know that this epistle has been
 “ formerly, and is still publicly read in ma-
 “ ny churches. Farthermore, *Hegesippus* is
 “ a sufficient witnesse of the diffension which
 “ there was at *Corinth* in the time of *Cle-*
 “ *ment*.” In another place: “ At (s) the
 “ same time [begining of *Trajan's* reign]
 “ *Clement* still governed the church of *Rome*,
 “ who was the third in that succession, af-
 “ ter *Paul* and *Peter*. For *Linus* was the
 “ first, and after him *Anencletus*.” And
 he (t) afterwards says, that *Clement* died in

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96.

E 4

the

(q) *Euf. H. E. l. 3. c. 15.*

(r) *Ibid. c. 16.*

(s) *Ib. c. 21.*

(t) *Ib. c. 34.*

A. D. the third year of *Trajan*, [that is, *A. D.*
 96. 100] having been Bishop nine years. Far-
 ther: (u) — “ And the epistle of *Clement*
 “ acknowledged by all, which he wrote to
 “ the *Corinthians*, in the name of the church
 “ of *Rome*. In (x) which inserting many
 “ sentiments of the epistle to the *Hebrews*,
 “ and also using some of the very words of
 “ it, he plainly manifests that epistle [to
 “ the *Hebrews*] to be no modern piece.
 “ And hence it has been not without rea-
 “ son reckoned among the other writings
 “ of the Apostle. For *Paul* having writ to
 “ the *Hebrews* in their own tongue, some
 “ think the Evangelist *Luke*, others, that
 “ this very *Clement* translated it: [into *Greek*:]
 “ which last is the most likely, since there
 “ is a great resemblance between the stile
 “ of the epistle of *Clement*, and the epistle
 “ to the *Hebrews*; as well as between the
 “ sentiments of those writings. It ought to
 “ be observed, that there is another epistle
 “ said to be *Clement*’s. But this is not so
 “ generally received as the former: nor do
 “ we know the ancients to have quoted it.
 “ There

(u) *Euf. H. E. l. iii. c. 38.*

(x) Ἐν ἡ τῆς πρὸς Ἑβραίους πολλὰ νοήματα παραθεῖς, ἥδη δὲ
 καὶ αὐτολεξὶς ῥητοῖς τισὶν ἐξ αὐτῆς χρυσάμενος, κ. λ.

“ There have been also published not long
 “ since other large and prolix writings in
 “ his name, containing dialogues of *Peter*
 “ and *Apion*: of which there is not the least
 “ mention made by the ancients. Nor have
 “ they the pure apostolical doctrine.” To
 add but one place more: speaking of *Dionysius*,
Bishop of Corinth, about 170. *Eusebe*
 observes from this epistle to the church of
Rome addressed to *Soter* their Bishop at that
 time: “ That (y) in his epistle *Dionysius*
 “ makes mention also of the epistle of *Cle-*
 “ *ment* to the *Corinthians*, testifying, that it
 “ had been wont to be read there in the
 “ church from ancient time, saying, *To day*
 “ *we have kept the holy Lord's-day, in which*
 “ *we read your epistle: which we shall con-*
 “ *tinually read for our instruction, as well as*
 “ *the former writ to us by Clement.*”

With *Eusebe*, St. *Jerome* (though a *Latin*)
 agrees in his book (z) of *Illustrious Men*:
 “ *Clement* of whom the Apostle *Paul* writes
 “ in his epistle to the *Philippians* [Ch. iv. 3.]
 “ the (a) fourth Bishop of *Rome* after *Peter*,
 “ for as much as *Linus* was the second,
 “ *Anacletus* the third, (though most of the
 “ *Latins*

(y) *Euseb. H. E. l. 4. c. 23. p. 145. B. C.*

(z) *Cap. 15.* (a) *He reckons St. Peter for the first.*

A. D. 96. *“ Latins think Clement to have been the second after the Apostle Peter,) wrote a very useful epistle in the name of the church of Rome to the church of Corinth, which in some places is read publicly.”* He goes on to observe, as *Eusebe* had done before, it’s agreement with the epistle to the *Hebrews*. And then adds: “ There is also a second epistle with his name, but it is rejected by the ancients, and a long dialogue of *Peter* and *Apion*, which *Eusebe* has censured in the third book of his *Ecclesiastical Historie*. He died in the third year of *Trajan* :” that is, *A. D.* 100.

All these testimonies agree together, and they are the most valuable we can have. It was indeed the more common opinion of the *Latins*, as *Jerome* owns, that *Clement* was next after *Peter*, but he does not follow them. And we find (*b*) *Tertullian* the most ancient *Latin* Father remaining, though not so ancient as *Irenæus*, saying that *Clement* was ordained by *Peter*. To which, I think, it may be a sufficient answer to say, that *Tertullian* might be mistaken in this; and that the testimonie of *Irenæus*, confirmed by *Eusebe*,

(*b*) Sicut Romanorum Clementem, à Petro ordinatum. *De Præscr.* c. 32.

Eusebe, is much more valuable than his. But if it be needful to reconcile *Tertullian* with others, this also may be done. For it may be said, that though *Clement* was ordained by *Peter*; it was not to the Bishoprick of *Rome*, or any other office in the church, but to some service of the gospel elsewhere. But I think, that is not agreeable to the words of *Tertullian*: which plainly intend an ordination in the church of *Rome*, either to the Bishoprick of that church, or some other office in it. There is another way of reconciling this matter, by saying, that *Clement* was ordained, or appointed by *Peter*, to be Bishop in the church of *Rome*, but he declined it for some reason. *Epiphanius* (c) has a conjecture, that though he was ordained Bishop by *Peter*, he declined the exercise of that charge, till after the death of *Linus* and *Cletus*: and he builds that conjecture upon a passage of *Clement* in this very epistle, Ch. liv. *Who is there among you, that has any charity? let him say, if this sedition, if this contention, be upon my account; I am ready to depart, I go away — only let the flock of Christ be in peace.* And thus he might have practised what he here recommends.

(c) *Har.* 27. c. 6.

A. D. mends. And *Epiphanius* says likewise, that
 96. this is related in some writings he had seen.
 But though we cannot be certain of this, yet
 I think it best to follow those testimonies I
 have first produced: according to which, his
 Bishoprick of *Rome* must have commenced
 in the year 91. or 92. and the epistle was
 writ at the later end of the reign of *Domitian*, in 95. or rather 96.

As for the opinion, that this epistle was
 writ by him, after he had resigned, and in
 a supposed banishment, it hardly deserves any
 consideration: it being plainly confuted by
 the epistle itself, which appears to be writ
 from *Rome* in the name of the church there,
 after some troubles, or when they were abated.
 And they desire the speedy return of the three
 brethren, whom they sent with it to *Corinth*.
The messengers, say they at the end of the
 epistle, *whom we have sent unto you, Claudius*
Ephebus, and Valerius Bito, with Fortunatus,
send back to us again with all speed — that
they may the sooner acquaint us with your peace
and concord.

Upon the whole I think, this epistle was
 writ by *Clement*, when Bishop, at the end
 of *Domitian's* persecution, in the year 96.

The

The passages I have quoted have sufficiently shewn, not only the age of *Clement*, and of this epistle, but the character of it, and also, that this is the only piece of *Clement* that can be relied on as (*d*) genuine. I shall therefore be excused, if I do not quote the *Constitutions*, *Recognitions*, or any other piece, as his: No, not that which is called his second epistle: though I shall give some account of it, after I have put down my extracts out of this.

A. D.

96.

Indeed the second epistle might be shewn by many arguments not to be genuine, though some learned men have been willing to own it as such. It is expressly rejected as spurious by (*e*) *Photius*. *Grabe* (*f*) has well observed, that the forementioned *Dionysius*, Bishop of *Corinth* in the second centurie, makes mention of but one epistle of *Clement*: That *Clement* of *Alexandria* and *Origen*, who have quoted the first, never take any notice of the second: Nor yet *Irenæus*, who has so particularly mentioned the first, and could not well have omitted to mention the other also, if he had known any thing of it. From all which *Grabe* concludes with great

(*d*) *Vid. Phot. Cod.* 112. 113. & 126.

(*e*) *Cod.* 113. (*f*) *Spicil. P. i. p.* 266—269.

A. D. 96. great probability, that this piece was not writ
before the middle of the third centurie.

I would only farther observe, that some have supposed, our *Clement* to have been of the familie of the *Cesars*, and to have suffered martyrdom. But both these suppositions seem to be originally owing to a confounding him with *Flavius Clemens*, the Consul: who was a near relation of *Domitian*, and was also put to death by him for Christianity. That *Clement* was no martyr, is fairly concluded from the silence of *Irenæus*, *Tertullian*, *Eusebe* and others: who could not have omitted this, if there had been any ground for it.

Books of the New Testament expressly quoted by St. Clement.

In this epistle there is but one book of the New Testament expressly named, which is the first epistle of *St. Paul* to the *Corinthians*.

N. T.

Clement.

1 Corinth. I. 1 Cor. i. 12. Now

I. Ch. xlvii. Take

this I say, that every (g) into your hands

one

(g) Αναλάβετε τὴν ἐπιστολὴν τῷ μακάριῳ Παύλῳ τῷ Ἀποστόλῳ. τί πρῶτον ὑμῖν ἐν ἀρχῇ τῷ εὐαγγελίῳ ἔγραψεν; ἐπ' ἀληθείας πνευματικῶς ἐπέστειλεν ὑμῖν, περὶ αὐτοῦ τε, καὶ Κηφᾶ τε, καὶ Ἀπόλλω. κ. λ.

*one of you saith, I am
of Paul, and I of A-
pollos, and I of Cephas,
and I of Christ.*

the epistle of the
blessed Paul the A-
postle. What did he
at the first write to
you in the begining
of the gospel? Ve-
rily he did by the
Spirit admonish you
concerning himself,
and Cephas and *Apol-
los*, because that even
then you did form
parties.

A. D.
96.

St. Clement here quotes this epistle to the
Corinthians themselves: to whom, he says,
it was written by the Apostle Paul. I need
not observe, how strong an argument this is
for the genuinnesse of the first epistle to the
Corinthians, which we now have. And he
says, Paul wrote, and admonished them by
the Spirit: or, as in the original, *spiritually*.

Quotations and Allusions.

N. T.

Clement.

II. Jer. ix. 23. 24.

II. Ch. xiii. And Gospels.

*Thus saith the Lord:
Let not the wise man
glory in his wisdom,
&c.* Comp. 1 Cor. i. 31.

let us do as it is writ-
en. For thus saith
the holy Spirit: *Let
not the wise man glory*
Luke

A. D.

96.

ye therefore (b) merciful, as your Father also is merciful, V. 37. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: 38. Give, and it shall be given unto you: good measure, pressed down, and shaken together, and running over shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again.

(b) Γίνεσθε ὡς ὁ πατήρ ὑμῶν ὁκλήριμος, καθὼς καὶ ὁ πατήρ ὑμῶν ὁκλήριμος ἐστίν. — Δίδοτε, καὶ δοθήσεται ὑμῖν — τῷ γὰρ αὐτῷ μέτρῳ ᾧ μέτρῃτε, ἀντιμετρηθήσεται ὑμῖν.

in his wisdom. — (i) especially remembering the words of the Lord Jesus, which he spake, teaching gentleness and long-suffering. For thus he said: Be ye merciful, that ye may obtain mercy: forgive, that it may be forgiven unto you. As you do, so shall it be done unto you: as you give, so shall it be given unto you: as ye judge, so shall ye be judged: as ye shew kindness, so shall kindness be shewn unto you: with what measure ye mete, with

Matth.

(i) Μάλιστα μεμνημένοι τῶν λόγων τοῦ κυρίου Ἰησοῦ ἡ ἐλάλησε — Οὕτως γὰρ εἶπεν· Ἐλεῖτε ἵνα ἐλεηθῆτε, ἀφίετε ἵνα ἀφεθῇ ὑμῖν· ὡς ποιεῖτε, ἕτω ποιηθήσεται ὑμῖν ὡς δίδετε, ὅτω δοθήσεται ὑμῖν· ὡς χρησέεσθε, οὕτως χρησευθήσεται ὑμῖν· ᾧ μέτρῳ μέρετε, ἐν αὐτῷ μετρηθήσεται ὑμῖν.

Matth. vii. 1. Judge *the same shall it be* ^{A. D.}
not, that ye be not judg- ^{96.} *measured to you. By*
ed. 2. For with what *this command, and*
judgement ye judge, ye *by these rules let us*
shall be judged: and *establish ourselves,*
with what measure ye *that we may always*
mete, it shall be mea- *walk obediently to*
sured to you again. *his holy words.*
 ver. 12. *Therefore all*
things whatsoever ye
would that men should
do unto you, do ye even
so to them.

This passage shews the great respect, which was paid to the words of *Christ*, [as recorded by the Evangelists,] since having quoted a text of the Old Testament, as dictated by the Holy Spirit; he yet demands a still more especial regard to the words of *Christ*, which there follow.

N. T.

Clement.

III. Matth. xxvi.

III. Ch. xlv. Re-Gospels,

24. *But wo to that* *member the words*
man, by whom the *of the Lord Jesus.*
son of man is betrayed: *For he said: Wo to*
It had been good for *that man. [by whom*
that man, if he had *offenses come.] It were*
not been born. *better for him, that he*

F

Matth.

A. D. 96. *Matth. xviii. 6. But whoso shall offend one of these little ones which believe in me; it were better for him, that a millstone were hanged about his neck, and that he were cast into the sea.*

Mark ix. 42. And whosoever shall offend one of these little ones, that believe in me, it is better for him, that a millstone were hanged about his neck, and he were cast into the sea.

Luke xvii. 2. It were better for him, that a millstone were hanged about his neck, and he cast into the sea, then that he should offend one of these little ones.

Here is however one difficulty. And it is a difficulty, which may frequently occur, whilst

had not been born, than that he should offend one of my elect. It were better for him, that a millstone should be tied about his neck, and that he should be drowned in the sea, than that he should offend one of my little ones.

I have put down on the other side the words of several Evangelists, that every one may the better judge: but it is generally supposed, that the later part of this passage refers to *Luke xvii. 2.*

whilst we are considering these very early writers, who were conversant with the Apostles, and others, who had seen and heard our Lord: and were in a manner as well acquainted with our Saviour's doctrine and historie as the Evangelists themselves; unless their quotations or allusions are very express and clear. The question then here is, whether *Clement* in these places refers to words of Christ written and recorded; or whether he reminds the *Corinthians* of words of Christ, which he and they might have heard from the Apostles, or other eye and ear witnesses of our Lord. *Le Clerc* (c) in his Dissertation on the four Gospels is of opinion, that *Clement* refers to written words of our Lord, which were in the hands of the *Corinthians*, and well known to them.

F 2

On

(c) Clemens quidem non laudat nomine ullum Evangelistam, sed bis λόγους sermones Jesu Christi, quorum jubet memores esse Corinthios. Cap. xiii. & Cap. xlvi. Quae manifestò videntur respicere ad scriptos sermones, eosque manibus Corinthiorum vulgo tritos. Ac sane prior locus existat Luc. vi. 36. 37. et 38. quamvis non totidem prorsus verbis, sed eodem planè sensu. Posteriora vero verba leguntur Matth. xxvi. 24. Marc. ix. 42. Luc. xvii. 2. Matth. xviii. 6. Fateor tamen hic etiam sensum potissimum respici. Sed sic solent quoque Apostoli passim laudare Vetus Testamentum, et varia loca in unam orationem conjungere: nec tamen dubium est, quin respiciant ad libros sacros, quos etiamnum habemus, et quorum sacrosancta dudum erat auctoritas. *Dissert. iii. p. 542. a.*

A. D. On the other hand, I find, Bishop *Pearson*
96. (*d*) thought, that *Clement* speaks of words
 which he had heard from the Apostles them-
 selves, or their disciples.

I certainly make no question, but the
 three first Gospels were writ before this time.
 And I am well satisfied, that *Clement* might
 refer to our written Gospels, though he does
 not exactly agree with them in expression.
 But whether he does refer to them, is not
 easie to determine, concerning a man, who
 very probably knew these things before they
 were committed to writing: and even after
 they were so, might continue to speak of
 them, in the same manner he had been wont
 to do, as things he was well informed of,
 without appealing to the scriptures them-
 selves. However either way he by these pas-
 sages greatly confirms the truth of our Gos-
 pels. If he be supposed to refer to them,
 the case is clear. If the words are spoken
 of, as what he had received from the Apo-
 stles or others, he confirms our Gospels, for-
 asmuch as these words are agreeable to those
 which are there recorded: and he speaks of
 them,

(*d*) Cum veritati magis mihi consonum videatur ab Aposto-
 lis ipsis, aut eorum discipulis haec accepisse Clementem.

I have not room for his whole argument, which is in
Vindic. Ignat. Part. 2. cap. ix.

them, as certain and well known; both to himself, and the *Corinthians* of that time. We are therefore assured by *Clement*, that our Evangelists have truly and justly recorded the words of Christ, which he spake, *teaching gentlenesse and long-suffering*, and that they are worthie to be remembred with the highest respect.

But though here is a difficulty, yet I suppose, most learned men may be of that opinion, which I have spoken of as *Le Clerc's*. Indeed when *St. Paul* exhorts some in a like manner, *Acts xx. 35. To remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive*: I believe, it is generally reckoned, he refers them not to any writing, but only to some words of Christ, of which he and they were well informed. But nevertheless, it does not follow, that this form of reference ought always to be so understood. It may be as well used to refer to written, as to unwritten words of the Lord. We shall find *Polycarp* using the same form, when he very probably, or rather certainly, refers to our written Gospels. *Remembring what the Lord said teaching*. See hereafter, in *Polycarp*, Numb. 4. and 8.

A. D.
96.
Matth.

Before we proceed any farther, we ought likewise to observe, that the learned Dr. *Mill* (e) concludes from a passage of *Irenaeus*, that *Clement* did in his manner obscurely quote *Matth.* xxv. 41. *Irenaeus* (f) is arguing with some heretics, and refers them to the epistle of *Clement*, “ who
“ therein delivers the doctrine received from
“ the Apostles, which declares, that there
“ is one God Almighty, the maker of the
“ heaven and the earth, — who brought
“ in the flood, and called *Abraham*, —
“ who spake to *Moses*, — and sent the
“ Prophets, who has prepared the fire for
“ the devil and his angels. That He is de-
“ clared by the churches to be the Father of
“ our Lord *Jesus Christ*, they who will may
“ learn from the epistle itself.” And this is one of *Mill*’s arguments, that the true read-
ing

(e) Citavit nimirum obscurius, suo more, locum illum, *Matt.* xxv. 41. *Prolegom.* n. 140. *vid.* et n. 141. 343. 369. et ad *Matthaei* locum.

(f) Adnuntians quam in recenti ab Apostolis acceperat traditionem, annuntiantem unum Deum omnipotentem, factorem coeli et terrae, — qui induxerat cataclysmum, et advocaverit *Abraham*, — qui colloquutus sit *Moyse*, — et Prophetas miserit, qui ignem praeparaverit diabolo et angelis ejus. Hunc Patrem Domini nostri *Jesu Christi* ab ecclesiis annuntiari, ex ipsa scriptura, qui velint, discere possunt, et Apostolicam Ecclesiae traditionem intelligere. *Iren.* L. 3. c. 3. §. 3.

ing of that text of *Matthew* is not, as in our *A. D.* copies, *everlasting fire prepared for the devil* ^{96.} *and his angels*; but *everlasting fire, which my Father has prepared for the devil and his angels.*

I must leave it to the reader to consider, whether it can be hence determined, that *Clement* did here refer to *Matthew's Gospel*. I may however say, that this passage of *Irenaeus* does deserve consideration, though there are not now any such words in *Clement's* epistle. For we have it not entire, as was before shewn.

IV. I shall here put down a passage of St. *Gospels, Jerome* in his commentarie upon *Is. lii.* that every one may judge, whether it can be thence concluded, that St. *Clement* quoted St. *John's Gospel*. “ Of which also, says (g) “ St. *Jerome*, *Clement* an apostolical man, who “ after *Peter* governed the church of *Rome*, “ writes to the *Corinthians*: *The sceptre of “ God the Lord Jesus Christ came not with “ arrogance of pride, though he could do all “ things, but in humility: insomuch that*

F 4

“ when

(g) Scribit ad Corinthios: sceptrum Dei dominus Jesus Christus, non venit in jactantia superbiae, quum possit omnia, sed in humilitate: in tantum ut verberatus a ministro sacerdotis, responderit: Si male loquutus sum, argue de peccato: si autem bene, quid me caedis? ad *Is. c. 52. Op. T. 3, p. 382.*

A. D. "when struck by the servant of the High-
 96. Priest, he answered: If I have spoken evil,
 "bear witness of the evil: But if well,
 "why smitest thou me? John xviii. 22.
 "23."

The former words, concerning *Christ's being the sceptre of God*, are in the 16. Chap. of *Clement's* epistle, and will be quoted presently under the epistle of *Paul* to the *Philippians*: But the words following, of *John* xviii. are not there. I apprehend, they never were. Nor can it be concluded, that *Jerome* himself supposed they were there: he in that place heaping texts of scripture, upon one another, without any nice order.

Mr. *Jones* says, (f) "That *St. Clement*
 "appears to have cited *St. John* in §. 49.
 "and that he manifestly uses those words of
 "that Gospel, Ch. x. 15." It should be
 xiv. 15. The words in (g) *St. John* are:
If ye love me, keep my commandments. In
 (b) *Clement*: *He that has the love that is in*
Christ, let him keep the precepts of Christ.
 But I think, this reference to be at best
 doubtful. *Clement* knew very well from the
 public

(f) Vol. 3. p. 144.

(g) Ἐὰν ἀγαπάτε με, τὰς ἐντολὰς τὰς ἐμὰς τηρήσατε.

(b) Ὁ ἔχων ἀγάπην ἐν Χριστῷ τηρεῖ τὰ τῷ Χριστῷ παραγγέλματα.

public instructions of the Apostles, as well A. D:
96.
as from his conversation with them, that a
profession of love for *Christ* obliged men to
keep his precepts.

N. T.

V. Acts xiii. 22.

*And when he had re-
moved him, he raised
up unto them David
to be their King, to
whom also he gave
testimonie, and said
I have found David
the Son of Jesse, a
man after my own
heart, which shall ful-
fil all my will.*

Comp. Ps. lxxxix.
20. *I have found Da-
vid my servant: with
my holy oyl have I
anoointed him. And*
1 Sam. xiii. 14. *The
Lord has sought him
a man after his own
heart.*

Clement.

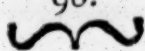
V. Ch. xviii. And A. D:
96.

what shall we say
of David, so high-
ly testified of? To
whom God said: *I
have found a man af-
ter my own heart, Da-
vid the son of Jesse,
with holy oyl have I
anoointed him.*

It is true, these
words are also to be
found in the O. T.
But they are intro-
duced by Clement
with the same, or
like form of quota-
tion, with that in
the *Acts*, and the
words agree very
much: which may
dispose one to think,
he had an eye to that
VI.

A. D.

96.



VI. Acts xx. 35.

How he said: (i) It is more blessed to give, than to receive.

Romans.

VII. Rom. i. 29.

Being (l) filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers. 30. backbiters, batters of God, despiteful, proud, boaf-

place.

VI. Ch. ii. Ye

were all of you humble-minded (k) more willingly giving, than receiving.

VII. Ch. xxxv. Cast-

ing off (m) from us all unrighteousness, and iniquity, covetousness, debates, malignities, deceits, whisperings, backbitings, hatred of God, pride, boasting, and vain glory, and ambition. For they that do these things
ters.

(i) Μακάριον ἐστὶ δίδοναι μᾶλλον ἢ λαμβάνειν.

(l) Πεπληρωμένος πάση ἀδικίᾳ, πορνείᾳ, πονηρίᾳ, πλεονεξίᾳ, κακίᾳ μετὰς φόβου, φόβου, ἐριδίου, δολῆς, κακοηθείας. ψιθυριστὰς, καταλάλους, θεοσυγείας, ὑβριστὰς, ὑπερηφάνους ἀλαζόνας — οἵτινες τὸ δίκαιωμα τοῦ Θεοῦ ἐπιγινώσκοντες (ὅτι οἱ τὰ τοιαῦτα πράσσοντες ἄξιοι θανάτου εἰσὶν) ἔμνον αὐτὰ ποιεῖσιν, ἀλλὰ καὶ συνευδοκῶσι τοῖς πράσσει.

(k) Ἡδίου δίδουτες ἢ λαμβάνουτες.

(m) Ἀπορρίψαντες ἀφ' ἑαυτῶν πᾶσαν ἀδικίαν καὶ ἀνομίαν, πλεονεξίαν, ἔρεις, κακοηθείας τε καὶ δόλους, ψιθυρισμὸς τε καὶ καταλαλιάς, θεοσυγίαν, ὑπερηφανίαν τε καὶ ἀλαζονείαν, κευδοξίαν τε καὶ φιλοκερίαν. ταῦτα γὰρ οἱ πράσσοντες συζητοῖ τῷ Θεῷ ὑπάρχειν. ἔμνον δὲ οἱ πράσσοντες αὐτὰ, ἀλλὰ καὶ οἱ συνευδοκῶντες αὐτοῖς.

ters. 32. who know- are hateful to God: A. D.
 ing the judgement of and not only they that 96.
 God, (that they which do them, but they also
 do such things are who have pleasure in
 worthy of death) not them.
 only do the same, but
 have pleasure in them
 that do them.

Every one sees, we have here the conclu-
 sion of the first chapter of the epistle to the
 Romans: and, as *Mill* thinks, the true and
 original reading. In the former part of the
 sentence is also a plain allusion to what goes
 before in that chapter. And we have here,
 as it seems, a plain, and undeniable, instance
 of St. Clement's alluding to the New Testa-
 ment: or giving his exhortations to the Co-
 rinthians, in imitation of the Apostle Paul's
 writings, without confining himself exactly
 all along to his very words. And I hope,
 this will justify several other passages, which
 I shall allege, on account of a like allusion.

N. T.

Clement.

VIII. Rom. ix. 4.

VIII. Ch. xxxiii. If

Who are Israelites, to
 whom pertaineth the
 adoption, and the glo-
 ry, and the covenants,

any one shall consider
 them singly and dis-
 tinctly, he will ac-
 knowledge the great-
 and

A. D. 96. *and the giving of the law, and the service of God, and the promises. 5. Whose are the fathers, and of whom as concerning the flesh Christ came.*

ness of the gifts given through him, [Jacob.] For from him are the Priests and the Levites, all who minister at the altar of God : From him the Lord Jesus according to the flesh.

It is hard to think, he had not here a reference to the text set on the other side.

IX. Rom. xii. 5. *So we being many, are one body in Christ; and every (n) one members one of another.*

IX. Ch. 46. Why — do we raise seditions against our own body ? and come to such madnesse, as to forget, (o) that we are members one of another.

Mill * thinks, that (p) Clement refers to

(n) Οὕτως οἱ πολλοὶ ἐν σώματι ἔσμεν ἐν Χριστῷ, ὁ δὲ καθ' εἷς, ἀλλήλων μέλη.

(o) Καὶ τασιάζομεν πρὸς τὸ σῶμα τὸ ἴδιον, καὶ εἰς τὴν αὐτὴν ἀπόνοιαν ἐρχόμεθα, ἅτε ἐπιλαθέσθαι ἡμᾶς, ὅτι μέλη ἔσμεν ἀλλήλων.

* Vid. Mill ad Rom. xii. 13. et Proleg. n. 142.

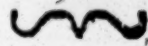
(p) Οὕτως γὰρ ἔσαι αὐτοῖς ἐγκαρπὸς καὶ τελεία ἢ πρὸς θεόν, καὶ τὸς ἀγίους μετ' οἰκτιρμῶν χρεία. Clem. cap. 56.

Ch. II. St. CLEMENT.

77

to the 13. ver. of the same xii. chapter, and that he had a right reading in it.

A. D.
96.



X. Rom. xiv. 1. X. Ch. xxxviii. Let
Him that is weak in the faith receive you, but not to doubtful disputations. v. 3. Let not him that eateth, despise him that eateth not. And let not him which eateth not, judge him that eateth. Ch. xv. i. We then that are strong, ought to bear the infirmities of the weak.

We have already seen *Clement's* express testimony concerning the first epistle to the church of the *Corinthians*. Nevertheless I shall put down also some passages, containing allusions, or references. They will shew us his manner, and be convincing examples of his way of alluding.

N. T.

Clement.

XI. 1 Cor. x. 24.
Let no man seek his own; but every man another's wealth.

XI. Ch. xlviii. And
to seek what is profitable to all, and not his own things.

1 *Corinth.*

XII.

A. D.

96.

XII. 1 Cor. xii. 12.

For as the body is one, and has many members, and all the members of that body, being many, are one body; so also is Christ — v. 15. If the feet shall say, because I am not the head, I am not of the body: is it therefore not of the body? — v. 22. Nay much more those members of the body, which seem to be more feeble, are necessarie. — 24. But God has tempered the body together, having given more abundant honour to that part which lacked.

XII. Ch. xxxvii.

The great cannot be without the little: nor the little without the great. There is a temperament in all things, and herein is a benefit. Let us, for example, take our body. The head without the feet is nothing: so neither the feet without the head. Even the smallest members of our body are necessarie, and useful to the whole body. And all conspire together, and are subject to one common use, the preservation of the whole.

The allusion will appear yet more manifest, if *Clement* be compared with *St. Paul's* whole argument from v. 12. to 27.

N. T.

N. T.

Clement.

A. D.

96.

XIII. 1 Cor. xiii. 4.

Charity suffers long and is kind: Charity vaunteth not itself, is not puffed up — v. 7. beareth all things.

Comp. ver. 1. 2. 3.

XIV. 1 Cor. xv.

20. But now is Christ risen, and become the first fruits of them that slept.

XIII. Ch. xlix.

Charity (B) endures all things, is long-suffering in all things. There is nothing base in charity, nothing proud. Charity has no schism: Charity is not seditious: Charity does all things in concord: — without Charity nothing is acceptable to God.

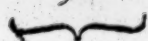
XIV. Ch. xxiv. Let

us consider, beloved how the Lord does continually shew us, that there shall be a resurrection: of which he has made the Lord Jesus Christ the first-fruits, hav-
In

(B) Note: This passage is cited by Clemens A. Strom. I. 4. p. 518. c. where is wanting *There is nothing base to seditious*, inclusive. But possibly he omitted these words, as not necessary to be alleged. And without them the reference to 1 Cor. xiii. is manifest.

A. D.

96.



ing raised him from
the dead.

In the same chapter of *Clement* follows also an argument from seeds, resembling St. Paul's 1 Cor. xv. 36. 37. 38.

N. T.

Clement.

2 Corinth.

XV. 2 Cor. iii. 18.

*We all with open face,
beholding as (q) in a
glasse the glory of the
Lord, are changed in-
to the same image.*

XV. Ch. xxxvi.

By him we shall look
up to the height of
the heavens: by him
we (r) shall behold
as in a glasse his spot-
less and most excel-
lent visage.

XVI. 2 Cor. viii.

*5. But first gave their
own-selves to the Lord,
and to us by the will
of God.*

XVI. Ch. lvi.

Therefore let us also
pray for such as are
in any sin, that mo-
deration and humi-
lity may be given to
them; so as to yield
themselves not to us,
but to the will of
God.

XVII. 2 Cor. x.

17. But he that glo-

XVII. Ch. xxx.

Let our praise be in
rieth,

(q) Τὴν δόξαν κυρίου καὶ
τεπριζόμενα.

(r) Διὰ τὸ τε ἐνοπρισιώμεθα
τὴν ἁμαρτίαν — ὅτι αὐτὸ.

rieth, let him glory in the Lord. 18. For not he that commendeth himself is approved, but whom the Lord commendeth. Comp. Rom. ii. 29. Whose praise is not of men, but of God.

God, not of ourselves. For God hates those that commend themselves.

A. D.

96.

XVIII. 2 Cor. xi. 24. *Of the Jews received I forty stripes save one. 25. Thrice was I beaten with rods, once was I stoned.*

XVIII. Ch. v. Seven times was he [Paul] in bonds: he was whipped, was stoned.

I omit several passages of *Clement*, in which are words found in these two epistles; because those words are also in the O. T. which may therefore render it doubtful, whether he referred to the Old Testament, or to St. Paul.

N. T.

Clement.

XIX. Gal. i. 4. *Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of*

XIX. Ch. xlix. For *Galat.* the love which he had for us, Christ our Lord gave his blood for us, by the will of God: his flesh
G God

A. D. *God and our Father.*

96.

Ephes.

XX. Eph. iv. 4.

There is one body, and one spirit, even as ye are called with one hope of your calling.

5. *One Lord, one faith, one baptism.* 6.

One God, and Father of all.

Philip.

XXI. Philip. i. 10.

That ye may be sincere, and without offense unto the day of Christ.

XXII. Philip. ii.

5. *Let this mind be in you, which was also in Christ Jesus.*

6. *Who being in the form of God, thought it not robbery to be equal with God.* 7. *But made himself of no reputation, &c.*

for our flesh, his soul for our soul.

XX. Ch. xlv.

Have we not one God, and one Christ? and is there not one Spirit poured out upon us, and one calling in Christ?

XXI. Ch. ii. Ye

were sincere, and harmless, toward each other, not mindful of injuries.

XXII. Ch. xvi.

For Christ is theirs who are humble — The sceptre of the Majesty of God, our Lord Jesus Christ, came not in the shew of pride and arrogance, though he could have done so; but in humility — Ye see, beloved, what

is

is the pattern, which ^{A. D.}
has been given to us. ^{96.}
If the Lord thus
humbled himself,
what should we do,
who are brought by
him under the yoke
of his grace?

XXIII. Col. i. 10.

*That ye (s) might
walk worthy of the
Lord unto all pleasing,
being fruitful in eve-
ry good work.*

XXIII. Ch. xxi. ^{Coloff.}

Unless (t) we order-
ing our conversation
worthily of him do
with one consent
those things which
are good and pleasing
in his sight.

XXIV. I Theff.

v. 18. *In every thing
give thanks.*

XXIV. Ch. xxxviii. ^{I Theff.}

Having therefore all
these things from him,
we ought in all things
to give thanks to him.

XXV. I Theff. v.

23. *And I pray God,
your whole spirit, and
soul, and body, be pre-*

XXV. Ch. xxxviii.

Let therefore our
whole body be saved
in Jesus Christ.

G 2

served

(s) Περιπατῆσαι ὑμᾶς ἀξίως τοῦ κυρίου εἰς πᾶσαν ἀρεσκίαν, κ. λ.

(t) Ἐὰν μὴ ἀξίως αὐτῷ πολυτευόμενοι, τὰ καλὰ καὶ ἐὺαρεσὰ ἐνώπιον αὐτοῦ ποιεῖμεν μεθ' ὁμονοίας.

A. D. 96. *served blameless unto
the coming of our Lord
Jesus Christ.*

1 Tim. XXVI. I Tim. ii.
8. *I will therefore,
that men pray every
where, lifting up holy
hands without wrath
and doubting.*

XXVII. I Tim.
iii. 13. *For they that
have used the office of
a deacon well, pur-
chase to themselves a
good degree, and great
boldness which is in
the faith of Christ.*

XXVIII. I Tim.
v. 4. *For that is (u)
good and acceptable
before God.*

(u) Τὸτο γάρ ἐστι καλὸν καὶ
ἀποδεκτὸν ἐνώπιον τοῦ Θεοῦ.

XXVI. Ch. xxix.
Let us therefore come
to him in holiness
of soul, lifting up to
him chaste and un-
defiled hands.

XXVII. Ch. li.
Let him say — I am
ready to depart —
only let the flock of
Christ be in peace
with the elders that
are set over it. He
that shall do this, will
procure to himself
great glory in the
Lord, and every place
will receive him.

XXVIII. Ch. vii.
Let us consider what
(x) is good, and what
agreeable, and ac-
ceptable

(x) Τὸ καλὸν, καὶ τὸ τε-
ρὸν, καὶ προσδεκτὸν ἐνώπιον τοῦ
ποιήσαντος ἡμᾶς.

ceptable in the sight
of him that made us. A. D.
96.

Beside the agreement of the words, the particular modestie, with which *Clement* here delivers his advice, induces me to think, he alludes to this place: *St. Paul* having in the first verses of that chapter directed: *Rebuke not an elder, but entreat him as a father, and the young men as brethren.*

N. T.

Clement.

XXIX. 2 Tim. i.

XXIX. Ch. vii. *2 Tim.*

9. *Who has saved us, and called us with an holy calling.*

And let us come up to the glorious and venerable rule of our holy calling.

XXX. Titus iii. 1.

XXX. Ch. ii. Ye *Titus.*

To (y) be ready to every good work.

(z) were ready unto every good work.

XXXI. Heb. i. 3.

XXXI. Ch. xxxvi. *Hebrews.*

Who being the (a) brightnesse of his glory, and the expresse image of his person — 4. Being (c) made so much

Who being the (b) brightnesse of his Majesty, is by so much greater (d) than the angels, as he has by in-
better

G 3

(y) Πρὸς πᾶν ἔργον ἀγαθὸν ἐτοίμης.

(z) Ἐτοίμοι εἰς πᾶν ἔργον ἀγαθόν.

(a) Ὃς ἀναπαύγασμα τῆς δόξης.

(b) Ὃς ἀναπαύγασμα τῆς μεγαλωσύνης αὐτοῦ.

(c) Τοσέτω κρείττων γενόμενος τῶν ἀγγέλων, ὅσῳ δι-

(d) Τοσέτω μείζων ἐστὶν ἀγγέλων, ὅσῳ διαφωρότερον ὄνομα

αφορώτερον

A. D. ^{96.} better than the angels, as he has by inheritance obtained a more excellent name than they. 5. For unto which of the angels said he at any time: Thou art my son, this day have I begotten thee? [Comp. Ps. ii. 7. 8.] v. 7. And of the angels he saith: Who maketh his angels spirits, and his ministers a flame of fire, [Ps. civ. 4.] v. 13. But to which of the angels said he at any time, sit thou on my right hand, untill I make thine enemies thy footstool? [Psal. cx. i.]

XXXII. Heb. iii.

2. As also Moses was faithful in all his

heritance obtained a more excellent name than they. For so it is written: Who maketh his angels spirits, and his ministers a flame of fire. But of his Son thus said the Lord: Thou art my Son, this day have I begotten thee. Ask of me, and I will give thee the Heathen for thine inheritance, and the utmost parts of the earth for thy possession. And again he saith unto him: Sit thou on my right hand, until I make thine enemies thy footstool.

XXXII. Ch. xliii.

When also Moses that blessed and faithful house.

απορώτερον παρ' αὐτὸς κλη-
ρονόμηκεν ὄνομα.

μα κληρονόμηκεν.

bouse. v. 5. And servant in all his bouse. A. D.
verily Moses was And Ch. xviii. Moses
faithful in all his was called faithful in
bouse. all his bouse.

Comp. Numb. xii.

7. My servant Moses
 is not so, who is faith-
 ful in all mine bouse.

XXXIII. Heb. iv.

12. And is (e) a dis-
 cerner of the thoughts
 and intents of the
 heart.

XXXIV. Heb. vi.

18. That by two im-
 mutable things, in
 which it was impossible
 for God to lye.

XXXV. Heb. Ch.

xi. 5. By faith Enoch
 was translated, that
 he should not see death,
 and was not found,
 because God had trans-
 lated him. [Comp.

XXXIII. Ch. xxi.

For he is (f) a search-
 er of the intents and
 thoughts.

XXXIV. Ch. xxvii.

For nothing is im-
 possible with God,
 but to lye.

XXXV. Ch. ix.

Let us take Enoch
 [for our example]
 who by obedience
 being found righte-
 ous, was translated,
 and his death was not

G 4

Gen.

(e) Καὶ κριτικὸς ἐνθυμή-
 σεων καὶ ἐννοίων καρδίας.

(f) Ἐρευνητὴς γὰρ ἐστὶν ἐν-
 νοίων καὶ ἐνθυμήσεων.

A. D. Gen. v. 24.] v. 7.
 96. *By faith Noe being
 warned of God of
 things not seen as yet,
 moved with fear, pre-
 pared an ark. —*

v. 8. *By faith A-
 braham, when he was
 called to go out into a
 place which he should
 hereafter receive for
 an inheritance, obeyed,
 and he went out, not
 knowing whither he
 went. Comp. Gen.
 xii. 1.*

v. 31. *By faith the
 harlot Rahab perished
 not with them that be-
 lieved not, when she
 had received the spies*

found. *Noah* being
 found faithful, did by
 his ministry preach
 regeneration to the
 world: And the Lord
 by him saved the liv-
 ing creatures that
 went with one ac-
 cord into the ark.

Ch. x. This man
 [*Abraham*] by obedi-
 ence went out of his
 own countrey, and
 from his kindred,
 and from his father's
 house, that so for-
 saking a small coun-
 trey, and a weak affi-
 nity, and a little
 house, he might in-
 herit the promises of
 God.

Ch. xii. By faith
 and hospitality was
 Rahab the harlot fav-
 ed. For when the
 spies were sent by
 with

with peace. Comp.
Josh. ii. 1—6.

Joshua the son of *A. D.*
Nun to Jericho — 96.

The hospitable Ra-
hab having received
them, hid them on
the top of her house,
under stalks of flax.

v. 32. *And what
shall I more say? For
the time would fail
me to tell of—Da-
vid also, and Samuel,
and the prophets.*

v. 33. *Who thro'
faith — stopped the
mouths of lions.*

v. 34. *Quenched the
violence of fire.*

v. 35. *Others were
tortured.*

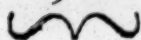
v. 36. *And others
had trials of cruel
mockings, yea more-
over of bonds and im-
prisonment.*

v. 37. *They were
stoned — were slain
with the sword, afflict-*

Ch. xlv. The righ-
teous were persecut-
ed, but it was by the
wicked. They were
cast into prison, but
it was by the unho-
ly. They were ston-
ed by transgressors.
They were put to
death by cursed men,
and those who had
conceived unjust en-
vie. When they suf-
fered these things,
they endured them
gloriously. For what
shall we say, bre-
thren? was Daniel
cast into the den of
lions by men fearing
God? Were Ananias,
ed,

A. D. ed, tormented.

96.



v. 39. *And these all having obtained a good report through faith, received not the promises.*

v. 37. *They wandered (g) about in sheep-skins and goat-skins.*

(g) Περιήλθοσαν ἐν μηλωταῖς, ἐν ἀιγείοις δέρμασιν.

Misael, and Azarias, thrust into the furnace of fire by men practising the excellent and glorious worship of the most High? — Men full of all wickedness proceeded to so great rage, as to bring into torment those that feared God. But they enduring with a full persuasion have obtained glory and honour, and have been exalted, and lifted up by God in their memorial throughout all ages.

Ch. xvii. Let us be imitators of (b) those who went about in goat-skins, and

(b) Οἵτινες ἐν δέρμασιν αἰγείοις, καὶ μηλωταῖς περιεπάτησαν, κ. λ. Confer. Clem. Al. Strom. L. iv. p. 516. B. C.

and sheep - skins, ^{A. D. 96.}
preaching the coming
of Christ.

XXXVI. Heb. xii.

1. *Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which does so easily beset us, and let us run with patience the race that is set before us.* 2. *Looking unto Jesus, the author and finisher of our faith; who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God.*

XXXVI. Ch. xix.

The humility and submissive obedience of so many and so excellent men, thus testified of, have made not only us, but the generations before us, better. — Having therefore many and great and glorious examples, let us return to the mark of peace, which from the beginning was set before us: and let us look up steadfastly to the Father and Creator of the whole world: and let us cleave to his glorious, and exceeding excellent gifts and benefits of peace, See also Ch. xlvi. beginning.

A. D.
96.

v. 6. *For whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth.* [See Prov. iii. 11.] v. 9. *Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence. Shall we not much more be in subjection to the Father of spirits, and live?* 10. *For they verily for a few daies chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness.* 11. *Now no chastening for the present seemeth to be joyous, but grievous: Nevertheless, afterwards it yieldeth the peaceable fruits of righteousness unto them which are exercised thereby.*

Ch. lvi. Let us receive correction, at which no man ought to repine. The reproof and correction which we exercise toward one another is good, and exceeding profitable; for it closely unites us to the will of God. For so says the sacred word — *Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth* — Ye see, Beloved, there is a defense for those who are corrected by the Lord. For being a good instructor, he is willing we should be admonished by his holy discipline.

I have

I have now represented the several supposed allusions of *Clement* to the epistle to the *Hebrews*. And I think, we must assent to *Eusebe*, that *Clement* has inserted in his epistle many of the sentiments of the epistle to the *Hebrews*, and made use of some of the very words of it. But of these last there are not many instances. And some (i) may be apt to think it not impossible, for a man who had been conversant with the Apostles: who was fully instructed in their doctrine, and manner of reasoning, and also well acquainted with the Old Testament; to write with this great resemblance of the epistle to the *Hebrews*, both in thought and expression, without borrowing from it, or imitating it.

Dodwell was not positive, that (k) the parallel places in *Clement* were taken from the epistle to the *Hebrews*.

After all, it must be owned, that we lye here under some disadvantage. We have not the whole epistle of *Clement* before us,
as

(i) See Mr. *J. Hallet's* Introduction to his Paraphrase of the three last chapters of the ep. to the *Hebr.* p. 2. 3.

(k) Nec tamen illam [ad *Hebr. epistolam*] penitus fuisse etiam antiquioribus illis temporibus incognitam, ostendunt loca gemina, ut videtur, inde desumpta in *Clementis* epistola ad *Corinthios*. *Diff. Iren.* i. n. 41.

A. D. as *Eusebe* had. And therefore we are not
 96. so good judges of the agreement between the
 two epistles, as he was: who seems to have
 been fully satisfied, that *Clement* had an eye
 to the epistle to the *Hebrews*, and did plain-
 ly (l) manifest that epistle to be no modern
 writing.

N. T.

James.

XXXVII. James
 i. 5. *If any of you
 lack wisdom, let him
 ask of God, that giv-
 eth to all men liberal-
 ly, and upbraideth not,
 and it shall be given
 him. 6. But let him
 ask in faith, nothing
 wavering — 7. For
 let not that man think,
 that he shall receive a-
 nything of the Lord.
 8. A double-minded
 (m) man is unstable in
 all his waies.*

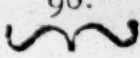
Clement.

XXXVII. Ch.xxiii.
 Our all-merciful, and
 beneficent Father has
 bowels toward them
 that fear him: and
 in a most kind and
 tender manner be-
 stows his favours up-
 on them that come to
 him with a simple
 mind. Wherefore let
 us not be double-
 minded: neither let
 us doubt in our hearts
 about his excellent
 and glorious gifts. Let
 that be far from us
 which is written: *Mi-
 serable (n) are the
 double-*

(l) See before p. 56.

(m) Ἄνθρωπος διψυχὸς ἀκατά-

(n) Ταλαίπωροι εἰσὶν οἱ
 σαλῶ

double-minded, who are ^{A. D.}
doubtful in their minds, ^{96.} 

2 Pet. iii. 4. *And saying: Where is the promise of his coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation.* *and say: These things have we heard, even from our fathers, and behold, we are grown old, and none of these things have happened to us. See numb. xliv.*

There is no great agreement here in words but the sense is so resembling in the former part of this paragraph, that either Clement had an eye to St. James, or they both alluded to some one third writer.

N. T.

Clement.

XXXVIII. James

XXXVIII. Ch. xxxi.

ii. 21. *Was not our father Abraham justified by works, when he had offered Isaac his only son upon the altar?*

For what was our father Abraham blessed? Was it not, because that through faith he wrought righteousness and truth? Isaac knowing with full assurance what was to come

σατο ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ.

διδυχοι, ὡς διαζώτες τὴν ψυχὴν. κ. λ.

v. 23. *And was called the friend of God.*

Comp. 2 Chron. xx. 7. — *and gavest it to the seed of Abraham thy friend.* Is. xli. 8. *The seed of Abraham my friend.*

v. 24. *Ye see then, how by works a man is justified, not by words.*

XXXIX. James iii. 13. *Who is a wise man, and endowed with knowledge amongst you? Let him shew out of a good conversation his works with meeknesse of wisdom.*

XL. James iv. 3. *Ye ask, and receive*

come willingly became a sacrifice.

Ch. x. Abraham, who was called [God's] *friend*, was found *faithful*, in that he was obedient to the words of God.

Ch. xvii. Abraham has been greatly witnessed of, and was called *the friend of God.*

Ch. xxx. Justified by works, not by words.

XXXIX. Ch. xxxviii. Let the wise man shew forth his wisdom, not in words, but in good works.

XL. Ch. xxx. Fleeing evil - speakings
not,

not, because ye ask amiss, that ye may consume it upon your lusts.

4. *Ye adulterers and adulteresses, know ye not? — v. 6. But he giveth more grace. Wherefore he says: God resisteth the proud, but giveth grace to the humble. See Prov. iii. 34.*

one against another, all filthie and impure embraces — abominable concupiscences, detestable adulterie, and execrable pride. For God, says he, resisteth the proud, but giveth grace to the humble.

These last words are also in 1 Pet. v. 5. But the context of James and Clement agree, as well as Prov. iii. 34.

XLI. 1 Pet. iv. 8.

For (o) charity shall cover a multitude of sins. Comp. James v. 20.

XLII. 1 Pet. v. 5.

Ye all of you be subject one to another, and be clothed with humility; for God re-

XLI. Ch. xlix. 1 Pet.

Charity (p) covers the multitude of sins.

XLII. Ch. xxxviii.

And let every one be subject to his neighbour.

Ch. ii. Ye were all
sisteth

H

(o) ὅτι ἡ ἀγάπη καλύπτει
πλῆθος ἁμαρτιῶν.

(p) Ἡ ἀγάπη καλύπτει
πλῆθος ἁμαρτιῶν.

A. D. 96. *resisteth the proud, and giveth grace to the humble. See above No. 40.*

of you humble-minded — rather subject, than subjecting. The A. B. desiring rather to be subject, than to govern.

Ch. xxx. *For God, saith he, resisteth the proud, but giveth grace to the humble.*

2 Pet. XLIII. *2 Pet. ii. 5. And saved Noah a preacher of righteousness.*

XLIII. Ch. vii, Noah preached repentance, and they who hearkened [*to him*] were saved.

v. 6. *And turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow. —*

7. And delivered just Lot, vexed with the filthy conversation of the wicked. — 9. The Lord knows how to deliver the godly out of temptation, and to reserve the unjust un-

Ch. xi. By hospitality and godliness was Lot delivered out of Sodom, when all the countrey round about was destroyed by fire and brimstone: the Lord thereby making it manifest, that he does not forsake those that trust in him; but those that turn aside

to

to the day of judgment to be punished.

Jude, ver. 7. may be compared.

XLIV 2 Pet. iii.

4. And saying: Where is the promise of his coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation.

[from his commandments] he appoints to punishment and torment.

XLIV. Ch. xxiii.

Let that be far from us which is written: *Miserable are the double-minded, who are doubtful in their mind, which say: These things have we heard even from our fathers; and behold, we are grown old, and none of these things have happened to us. See Numb. xxxvii.*

XLV. I have now put down from St. Clement what is proper for confirming the antiquity and genuinenesse of the books of the N. T. I have omitted divers lesser matters, that might be taken notice of. But I have endeavored to select the most remarkable. I have also omitted some passages, because they might be supposed equally, if not rather to refer to some text in the Old, than the New Testament. And where I have alleged any passages

A. D.
96.

*The sum
of St. Clement's
testimonie.*

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96.

passages that contain any words of the Old Testament, as well as the New, I have marked them, as I have gone along.

In the passages I have alleged the references, or allusions, are not all equally clear. But I think the sum of the testimonie of *Clement* to the scriptures of the N. T. does amount to thus much.

The first epistle to the *Corinthians* is expressly ascribed to *Paul*. Words of our Blessed Lord found in the Gospels of *Matthew*, *Mark*, and *Luke*, are recommended with a high degree of respect, but without the names of the Evangelists. And though, as I have already owned, all these passages are not equally important, or clear; yet I think, they are such, as deserve to be considered, whether there are not allusions (beside the Evangelists) to the *Acts of the Apostles*; the epistle of *Paul* to the *Romans*; both the epistles to the *Corinthians*; the epistles to the *Galatians*, *Ephesians*, *Philippians*, *Colossians*; the first to the *Thessalonians*; first and second to *Timothie*, to *Titus*, the epistle to the *Hebrews*, the epistle of *James*, and the first and second of *Peter*: But all without any name, or so much as a mark of citation. Among these books, the references and allusions

sions to some are manifest, and I think undeniable: as those to the epistle to the *Romans*, and the first to the *Corinthians*. I should likewise willingly place here the epistle to the *Hebrews*, as certainly alluded to, were it not for those considerations above-mentioned at Numb. XXXVI, and for one more, which I shall now mention. *Eusebe* (q), and St. *Jerome* (r), inform us, that the church of *Rome* in their time did not receive the epistle to the *Hebrews*. This seems very much to weaken the supposition, that *Clement* had often alluded to that epistle. For if the church of *Rome* in his time owned it as an epistle of *Paul*, or otherwise canonical; it would be somewhat difficult to conceive, how they should afterwards reject it.

Mill (s) however allows, that it appears from this epistle, that *Clement* had in his hands, not only our first three *Gospels*, but also the *Acts of the Apostles*, and the epistle to the *Romans*, both the epistles to the *Corinthians*, and the epistle to the *Hebrews*.

And the testimonie hereby given to the
H 3 antiquity,

(q) *H. E. L. 3. c. 3.*

(r) *Ad Dardanum, ep. 129. ord. vulg. edit. Martian. T. 2. p. 608.*

(s) *Proleg. n. 140.*

A. D. 96. antiquity, genuinnesse, or authority, of the books of the New Testament, is to be esteemed not only the testimonie of *Clement*, but likewise of the church of *Rome* in his time. Moreover, it ought to be allowed, that the *Corinthians* likewise, to whom this epistle was sent, were acquainted with, and highly respected the books quoted or alluded to.

I would also observe concerning this epistle, as I did before of that ascribed to *Barnabas*, that I have not perceived in it any quotations, or references, to any of the Apocryphal Gospels, as they are called. Nor do I remember, that any of the passages of the Gospel according to the *Hebrews*, or that according to the *Egyptians*, which have been collected by learned men from the writings of the ancient Christians, are taken out of this epistle.

The only exception to this must be, I think, the quotation at Numb. XXXVII. *Let that be far from us which is writen, Miserable are the double-minded*: But if he does not intend the epistle of St. *James*, nor the second of St. *Peter*; still I apprehend it most likely, that he does not refer to any apocryphal book of the N. T. but to some writing

ing of the Old Testament, either Canonical, ^{A. D.} or Apocryphal; the rather, because the same ^{96.} words are quoted in the Fragment, called *Clement's* second epistle, §. xi. in this manner: “For the Prophetic word says: *Miserable* “*are the double-minded.*” — which (t) was a common form of quotation among the ancient Christians, when they intended the scriptures of the Old Testament.

(t) Προφητικὸς λόγος. Euseb. Comm. in Ps. p. 83. C. Δείκνυσιν ὁ προφητικὸς λόγος. Theodret. in Ps. lxxvii. v. 24. T. 1. p. 707. D. Διδάσκει τόνον ὁ προφητικὸς λόγος. Id. ad Ps. lxxiv. v. 16. p. 721. D. ἐν τῷ ψαλμῷ ὁ προφητικὸς λόγος. Ad Ps. cv. p. 824. A. Et passim. Περί ἧς τὸ προφητικὸν πνεῦμα φησι. Alex. Episcop. Alex. ap. Theod. H. E. l. 1. c. 4. p. 12. C. ὁ εὐαγγελικὸς λόγος. Theod. in Es. cap. x. T. 2. p. 50. D.





CHAP. III.

A Fragment called St. CLEMENT'S second epistle.

BESIDE the epistle of *Clement* to the *Corinthians* there is a fragment of a piece, called his second epistle: which being doubtful, or rather plainly not *Clement's*, I do not quote as his. I shall however, as I promised, give an account of the method of quoting the scriptures of the New Testament in this piece, which by (*a*) some is thought not to be an epistle, but a discourse or sermon.

I. §. iv. " Let us then not only call him
" Lord, for that will not save us. For he
" saith: *Not every one that saith unto me,*
" *Lord, Lord, shall be saved, but he that*
" *doth righteousness.*" Matth. vii. 21.
" Wherefore if we should do such wicked
" things,

(*a*) Sed nec epistolae formam servat secunda haec, quae dicitur, epistola—Et vero recentiore illam esse Clemente, et pro ejus $\delta\iota\delta\alpha\chi\eta$ potius habendam alibi ostendimus. *Dodwell de annis priorum Romae episcop. Diff. 2. c. vi. p. 202. vid. et Diff. i. Iren. §. 29. &c. Vid. et Grabe Spicil. P. i. p. 268.*

“ things, the Lord hath said : Though ye
“ should be joined unto me, even in my ve-
“ ry bosom, and not keep my command-
“ ments, *I would cast you off*, and say unto
“ you : *I know ye not whence ye are, ye*
“ *workers of iniquity.*” Matth. vii. 23.
Luke xiii. 27.

II. Ch. ii. And another scripture saith : *I came not to call the righteous but sinners.* Matth. ix. 13.

III. Ch. v. For the Lord saith : *Ye shall be as sheep in the midst of wolves.* [Matth. x. 16.] Peter answered and said : What if the wolves shall tear in pieces the sheep ? Jesus said unto Peter : Let not the sheep fear the wolves after death. *And ye also fear not those that kill you, and after that have no more that they can do unto you : but fear him, who after you are dead, has power to cast both soul and body into Hell-fire.* See Luke xii. 4. 5. and also Matth. x. 28.

IV. Ch. iii. For even he himself says : *Whosoever shall confess me before men, him will I confess before my Father.* See Matth. x. 32.

V. Ch. viii. For so the Lord hath said : *They are my brethren, who do the will of my Father.* See Matth. xii. 50.

VI. Ch. viii. For the Lord saith in the Gospel :

Gospel: *If ye have not kept that which was little, who will give you that which is great? For I say unto you: He that is faithful in that which is least, is faithful also in much.* See Luke xvi. 10. 12.

VII. Ch. vi. For thus saith the Lord: *No servant can serve two masters. If therefore we shall desire to serve God and Mammon, it will be no profit to us.* [Luke xvi. 13. and Matth. vi. 24] *For what shall it profit, if one gain the whole world, and lose his own soul?* See Matth. xvi. 26.

VIII. Ch. i. This fragment begins thus: "Brethren, we ought so to think of Jesus Christ as of God; as of the *judge of the quick and the dead.*" Where may be thought to be a reference to Acts x. 42. But as this character of Christ was a common article of every Christian's belief, and may be found in other texts of the N. T. that cannot, I think, be depended upon.

IX. Ch. vii. "And yet all are not crowned, but they only that labor much, and strive gloriously." Comp. 2 Tim. ii. 5. In the same chapter, or section, seem to be divers allusions to 1 Cor. ix. 24. 25.

X. Ch. iii. — but have by him been brought to the knowledge of the Father of truth.

truth. Whereby shall we shew, that we do know him, [or, what is the knowledge which is toward him,] but by not denying him, by whom we have come to the knowledge of him? Perhaps here is an allusion to 1 John iii. 19. or v. 20.

XI. Lastly, Ch. xii. near the conclusion of this fragment are some words mentioned, as spoken by our Lord, which are not in our Gospels, and are supposed to be taken out of an apocryphal writing, called the Gospel according to the *Egyptians*. Which are to this purpose: "The Lord himself being asked
" by some body, when his kingdom should
" come, said: *When two shall be one, and*
" *that which is without, as that which is*
" *within, and the male with the female neither*
" *male nor female.*

XII. What we have to observe here is, that we have the Gospels several times quoted in this fragment, more expressly than in Clement's epistle to the *Corinthians*, with such terms as these: *He himself says: The Lord saith: thus saith the Lord: another scripture says, and the Lord saith in the Gospel: And that in a fragment, not one fifth part so large as the forementioned epistle to the Corinthians.* This is an internal character, that may confirm

*The Sum of
this testi-
monie.*

confirm the account given by *Eusebe*, and the judgement of those modern critics, who have supposed it not to have the same author with the epistle to the *Corinthians*, and to be of a later date. For which reason I may be the shorter in my remarks upon it: though it is undoubtedly ancient, written before the time of *Eusebe*, in the third centurie at the latest.

And as this piece has not *Clement* for it's author, we have the less reason to be concerned about the apocryphal quotation just mentioned. For whenever that Gospel was composed, this quotation can never prove it to be so ancient as our Gospels, nor as *Clement* himself.

Mr. *Jones* (*b*) has made divers just observations upon this fragment, and several of the passages here cited by me.

(*b*) See *New and full Method, &c. Vol. I. in the Appendix. p. 522.—531.*



CHAP. IV.

HERMAS.

His Historie.

THE antiquity of the book, called the *Shepherd* or *Pastor* of *Hermas*, is manifest and unquestionable from the quotations of it in *Irenaeus*, *Clement* of *Alexandria*, *Origen*, *Tertullian*, and others.

A. D.

100.

I must be as brief as I can in the testimonies I allege. Therefore referring to (a) *Cotelerius* for the rest, I shall only put down those of *Eusebe* in his *Ecclesiastical Historie*, and *St. Jerome* in his catalogue of *Illustrious Men*; as representing very much the sense of the ancients before them concerning the value of this book, as well as that of the Christians of their own time.

Eusebe

(a) *Patres Apost.* vol. i. See also *B. Wake's preliminary Discourse*, chap. viii. *Cave Hist. Lit.* *Du Pin Bibl. et Tillemont Mem. Eccles.* T. ii. Part i. *Fabric. Bib. Gr. T.* v. p. 7, &c.

A. D.
100.

Eusebe (b) speaking of what are the genuine writings of *Peter* and *Paul*, adds:
 “ Forasmuch as the Apostle in the salutati-
 “ ons at the end of his epistle to the *Romans*
 “ makes mention among others of *Hermas*,
 “ who, it is said, wrote the book called the
 “ *Shepherd*; it is to be observed, that it is
 “ doubted of by some. Wherefore it ought
 “ not to be placed among the books of un-
 “ questioned authority. By others it is
 “ judged to be a most necessarie book, espe-
 “ cially for those who are to be instructed in
 “ the first elements of religion. And we
 “ know, that it is publicly read in the
 “ churches, and that some very ancient wri-
 “ ters make use of it.”

In another place of the same work, having spoken of the books of the New Testament, which ought to be received, he says: “ A-
 “ mong (c) the spurious are to be placed the
 “ *Acts of Paul*, the book called the *Shepherd*,
 “ and the *Revelation of Peter*.” By which we are not, I think, to understand, that the book of *Hermas*, or the *Shepherd*, is not genuine, but that it ought not to be reckoned canonical scripture.

St.

(b) *H. E. L. 3. c. 3. p. 72. C. D.*

(c) Ἐν τοῖς νόθοις κατὰ τὴν ἑξῆς, κ. λ. *Euf. H. E. l. 3. c. 25. p. 97. B.*

Ch. III.

HERMAS.

III

St. Jerome in the book (d) of *Illustrious Men*: “*Hermas*, of whom the Apostle makes mention in his epistle to the *Romans*, saying: *Salute Asyncritus, Phlegon, Patrobas, Hermas, Hermes, and the brethren, which are with them*, is affirmed to be the author of the book, which is called *Pastor*. And it is publicly read in some churches of *Greece*. It is indeed a useful book, and many of the ancient writers have made use of testimonies out of it. But among the *Latins* it is almost unknown.” So Jerome says. But it was well known to (e) *Tertullian*, and to the Christian churches in general of his time, as is evident from the manner in which he speaks of it.

A. D.
100.Rom. xvi.
14.

It is then probable, that this book was writ by *Hermas*, whom *Paul* salutes. And it ought not to be doubted, that it is an ancient Christian, ecclesiastical, writing, tho’ not properly canonical.

The exact time of writing it is uncertain. It appears from (f) the book itself, that it was writ at *Rome*, or near it, in the time of
Clement,

(d) *Cap. x.*(e) *De Pudicitia, cap. 10.*(f) See *V. 1, begin. & Vis. 2. §. 1. & §. 4.*

A. D. Clement, probably then Bishop. For Her-
 100.
 mas is directed at the end of the second visi-
 on, to write two books, and send one to Cle-
 ment, and one to Grapte. For Clement shall
 send it to the foreign cities. As therefore I
 place the Bishoprick of Clement, with most
 of the ancients, about the 91. year of our
 Lord and onwards; I suppose this book to
 have been writ toward the later end of the
 first centurie of the Christian aera. Tille-
 mont (g) supposes it was writ about the
 year 92, a little before Domitian's persecu-
 tion. Which leads me to observe, that it is
 more than once intimated in the book itself,
 that a time of trial was then near. "But
 thou wilt say: Behold, there is a great trial
 coming." Vis. 2. §. 3. Again, "Here
 you have the figure of the great tribulation,
 that is about to come." V. iv. §. 3. See
 also Vis. 2. §. 2. quoted hereafter, No. III.
 This trial could not be the persecution under
 Nero, because that was the first great persecu-
 tion: and before the writing of this book,
 Christians had suffered wild beasts, scourging,
 imprisonments, and crosses. Vis. iii. §. 2.
 which is a good description of the persecution
 under Nero. See also Simil. ix. §. 28. This
 trial

(g) Mem. Ec. T. 2. Par. 1 in Hermas, p. 201. Bruxelles.

trial therefore must relate to the persecution under *Domitian*, about the year 94, or to some sufferings under *Trajan*. Moreover, it seems, that all the Apostles were now dead.

“ *Because, says he, these Apostles and teachers, who preached the name of the Son of God, dying after they had received this power, preached to them who were dead before.*” Sim. ix. §. 16. However, as *Clement* was still living, who died, according to *Eusebe*, in the third of *Trajan*, A. D. 100. we cannot, I think, place this piece later than the conclusion of the first century, about which time it seems to have been written.

It is said, there was one *Hermes*, brother of *Pius*, Bishop of *Rome*, about the year 141. But there is no (b) good reason to suppose him the author of this book, which is constantly ascribed by the most ancient writers to *Hermas*. And that the book we have, is the same they had, is evident from

I

the

(b) However, some learned men have been of this opinion. *Vid. Dallaeum de libris supp. Dionys. et Ignat. l. 2. c. 4. p. 230. et Basnage Annal. Polit. Ec. A. D. 157. n. 2. &c. Blondel des Sibylles l. 1. ch. v. p. 19. l. 2. ch. vi. p. 160. Beausf. Hist. des Manich. t. 2. p. 230.* I do not particularly confute this opinion. I have said enough above, that it is contrarie to the testimonie of the most ancient writers. *Du Pin*, and others, may be consulted by those who are curious.

A D. the agreement of their quotations with the
 100. book itself.

The Shepherd of *Hermas* was writ in Greek. But we have now only an ancient Latin version, beside some fragments of the Greek preserved in the ancient Greek authors who have quoted him. It consists of three books. In the first are four *Visions*, in the second twelve *Commands*, in the third ten *Similitudes*.

In *Hermas* are no express citations of any books of the New Testament. We must be content with only some words of scripture, or allusions to them. Nor was it suitable to the nature of his writing to quote books. There are no books of the O. T. quoted here.

N. T.

*Hermas.**Matth.*

I. Matth. v. 28.

I. Command iv. §.

But I say unto you, that whosoever looketh on a woman to lust after her has committed adulterie with her already in his heart.

1. I command thee, that thou suffer not the thought of another (i) man's wife, or of fornication, to enter into thy heart. Compare *Vis.* i. §. 1.

II. Matth. v. 42.

II. Comm. ii. "Give

Give to him that ask-

without distinction to
 etb

(i) Περὶ γυναικὸς ἀλλοτριᾶς.

eth thee.

Luke vi. 30. *Give to every one that asketh thee.*

all that are in want, ^{A. D. 100.} not doubting to whom thou givest, &c."

There follows a fine argument upon this subject, which may serve as a comment upon this text of the Gospel.

III. Matth. x. 32.

Whosoever therefore shall confess me before men, him will I also confess before my Father which is in heaven. 33. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

III. *Vision* ii. §. 2.

Happy are ye, whosoever shall endure the great trial that is at hand, and whosoever shall not deny his life. For the Lord has sworn by his Son, that whosoever shall deny his Son, and him, being afraid of his life, they will also deny him in the world that is to come. But those who shall never deny him, of his great mercie he will be favorable to them.

Simil. ix. §. 28.

They who have de-
liberated in their
heart, whether they
should confess or de-
ny him, and yet have
suffered, their fruits
are smaller. Where-
fore I speak this un-
to you, who delibe-
rate, whether ye
should confess or de-
ny him.

IV. Matth. xiii. 5.

*Some fell upon stony
places, where they had
not much earth: and
forthwith they sprung
up, because they had
no deepnesse of earth.
6. And when the sun
was up, they were
scorched: and because
they had not root, they
withered away —
20. But he that re-
ceived the seed into*

IV. *Similitude ix.*
§. 21. Of the fourth
mountain which had
many herbs — some
being touched by the
heat of the sun wi-
thered, — their herbs
having no (k) foun-
dation. [that is, *deep-
nesse of earth*] For as
their herbs dry away
at the sight of the
sun, so likewise the
doubtful, as soon as

stony

(k) Nullum fundamentum habentes herbae eorum.

stony places, the same is he that beareth the word, and anon with joy receiveth it: 21. Yet has he not root in himself, but dureth for a while; for when tribulation or persecution ariseth because of the word, by and by he is offended. 22. He also that received seed among thorns is he that beareth the word, and the care of this world, and the deceitfulness of riches, choak the word, and he becometh unfruitful.

V. Matth. xiii. 7. *And some fell among thorns; and the thorns sprung up, and choaked them.*

Ch. xix. 23. *Verily I say unto you, that a rich man shall hardly enter into the kingdom*

they hear of persecutions, fearing inconveniences, return to their idols, and again serve them, and are ashamed to bear the name of their Lord. *Vis. iii. §. 6.* These are they who have faith, but have also the riches of this world. When (1) therefore tribulation ariseth, because of their riches and traffick, they deny the Lord.

V. *Simil. ix. §. 20.* They who are of the third mountain, which had thorns and brambles, are such as believed, but were some of them rich, others taken up with

(1) Cum ergo venerit tribulatio. —

A. D. of heaven. 24. —
 100. *It is easier for a camel
 to go through the eye
 of a needle, than for
 a rich man to enter
 into the kingdom of
 God.*

VI. Matth. xiii.
 31. 32. *The kingdom
 of heaven is like unto
 a grain of Mustard-
 seed — which —
 when it is grown, is
 the greatest among
 herbs, and becometh a
 tree, so that the birds
 of the air come and
 lodge in the branches
 thereof.*

See Mark iv. 30. —
 32. *So that the fowls
 of the air may lodge*

many affairs. For
 the brambles are rich-
 es: the thorns are
 they who are entang-
 led in much businesse,
 and a diversity of af-
 fairs. These (m)
 therefore shall with
 difficulty [or hardly]
 enter into the king-
 dom of God.

VI. Simil. viii. §.
 3. This great tree,
 which covers the
 plains and the moun-
 tains, and all the
 earth, is the law
 of God, published
 throughout the whole
 world. This law is
 the Son of God,
 preached in all the
 ends of the earth.
 The people that stand
 under it's shadow are
 those which have
 under

(m) Hi ergo difficile in regnum Dei intrabunt.

under the shadow of it.

And Luke xiii. 19. 20.

VII. Matth. xviii.

3. *Verily I say unto you, except ye shall be converted, and become as little children, ye shall not enter into the kingdom of heaven.* 4. *Whosoever therefore shall humble himself, as this little child, the same is greatest in the kingdom of heaven.*

heard his preaching, and believed.

A. D.
100.

VII. *Simil.* ix. §. 29.

Whosoever therefore, says he, shall continue (n) as little children, free from malice, shall be more honorable, than all these, of whom I have yet spoken. For (o) all little children are honorable with the Lord, and esteemed the first of all. And §. 31. For this present world must be cut away from them, and the vanities of their riches, and then they will be fit for the kingdom of God. For they must enter into the kingdom of God, because God

I 4

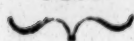
has

(u) Quicumque ergo permanferint, inquit, sicut infantes.

(o) Omnes enim infantes honorati sunt apud Dominum, et primi habentur.

A. D.

100.



has blessed this innocent kind. — I the angel of repentance pronounce you happy, whosoever are innocent like little children, because your portion is good, and honorable with the Lord.

That is an excellent paraphrase of our Lord's discourse, *Matth.* xviii. and I think it plain, he has a reference to it.

N. T.

*Hermas.*VIII. *Matth.* xxiii.VIII. *Vis.* iii. §. 9.

6. *And love the uppermost rooms at feasts, and the chief seats in the synagogues. Compare Mark xii. 39. Luke xii. 46.*

I therefore now say unto you, who are (p) set over the church, and love the highest seats.

IX. *Matth.* xxviii.IX. *Simil.* v. §. 6.

18. *All power is given to me in heaven, and in earth.* 19. *Go ye therefore, and teach all nations.*

You see, said he, that he is Lord of his people, having received all power from his Father.

Sim.

(p) — qui praeestis ecclesiae, et amatis primos confessus.

Sim. ix. §. 25. They ^{A. D.}
are such as believed ^{100.}
the Apostles, which
the Lord sent into all
the world to preach.

To all which might be added *Vis. iv. §. 2.*
“ It had been better for them they had not
“ been born.” See *Matth. xxvi. 24.*

N. T.

*Hermas.*X. *Luke xiii. 24.*X. *Vis. iii. §. 9. Luke.*

*Strive to enter in at
the strait gate: for
many, I say unto you,
will seek to enter in,
and shall not be able.
25. When once the
master of the house is
risen up, and has shut
to the door, and ye be-
gin to stand without,
and to knock at the
door, saying, Open to
us, &c.*

Ye that are more
eminent, seek out the
hungry, whilst the
tower is yet unfinish-
ed. For when the
tower shall be finish-
ed, ye shall be wil-
ling to do good, and
shall have no place.

XI. *Luke xvi. 18.*XI. *Command iv.*

*Whosoever putteth a-
way his wife, and
marrieth another, com-
mitteth adulterie: and*

§. 1. If the woman
continues on in her sin,
— Let her hus-
band put her away,
whosoever

A. D. ^{100.} *whosoever marrieth and let him continue
her that is put away by himself. But if
from her husband, com- he shall put away his
mitteth adulterie. wife, and marry an-
Comp. Matth. v. 32. other, he also doth
commit adulterie.*

This may be reckoned a probable, if not a manifest allusion to St. *Luke*.

XII. Our blessed Lord has several parables in the Gospels of a vineyard, particularly Matth. xxi. 33—41. Mark xii. 1—9. Luke xx. 9—17. *Hermas* [Simil. v. §. 2.] has a similitude of a husbandman and his vineyard, which bears a considerable resemblance with those parables.

N. T.

Hermas.

John.

XIII. John xiv. 6. *I am the way, and the truth, and the life: no man cometh unto the Father, but by me. And our Lord compares himself to a door. Ch. x. 7. 9.*

XIII. *Simil.* ix. §.

12. The gate is the only way of coming to God. For no man shall go to God, but by his Son.

Entering into the kingdom of God is a common expression in the Gospels, and so likewise in *Hermas*. See particularly *Simil.* ix. §. 12.

N. T.

N. T.

Hermas.

A. D.

100.

XIV. Acts v. 41.

XIV. *Simil.* iv. §.*Acts.*

And they departed from the council, rejoicing that they were counted worthy to suffer shame for his name.

28. But ye who suffer death for his name, ought to honor the Lord; that the Lord counts you (y) worthy to bear his name.

XV. Rom. ix. 4.

XV. *Vis.* iii. §. 2. *Romans.*

To whom pertaineth the adoption, — and the giving the law, — and the promises.

However to both of them belong (r) gifts and promises.

Ch. xi. 29. *For the gifts and calling of God are without repentance.*

For a reference to this epistle see likewise below Numb. xxv.

XVI. 1 Cor. iii. 16.

XVI. *Comm.* v. §. 1 *Corinth.*

Know ye not, that the Spirit of God dwelleth in you. And Rom. viii. 11. shall quicken you by his Spirit that dwelleth in you. 2 Tim. i. 14.

1. If thou shalt be patient, the Holy (s) Spirit that dwelleth in thee, shall be pure.

by

(q) — quod dignos vos habet dominus, ut nomen ejus feratis.

(r) Sed utrisque eis — sunt dona et promissiones.

(s) Τὸ πνεῦμα τὸ ἅγιον κατοικεῖ ἐν σοί.

*A. D. by the Holy Ghost that
100. dwelleth in us.*

XVII. 1 Cor. iii.

17. *If any man defile the temple of God, him shall God destroy.*

XVIII. 1 Cor. vii.

11. *But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife. — 15. But if the unbelieving depart, let him depart, &c.*

XVII. *Simil. v. §.*

7. For if thou defile thy body, thou shalt also at the same time defile the Holy Spirit. And if thou defile thy body, thou shalt not live.

XVIII. *Comm. iv.*

§. 1. If therefore a woman perseveres in any thing of this kind, and repents not; depart from her, and live not with her: otherwise thou also shalt be partaker of her sin. But it is therefore commanded, that both the man and the woman should remain unmarried, because such persons may repent.

Perhaps

Perhaps *Hermas* refers here to the seventh chapter of the first epistle to the *Corinthians*. A. D.
100.

N. T.

Hermas.

XIX. 2 Cor. vii.

XIX. *Vis.* iii. §. 2. 2 *Corinth.*

10. — But the sorrow of the world worketh death.

But the remembrance of injuries, [or evils] worketh death; but the forgetting them life eternal.

XX. Gal. iii. 27.

XX. *Simil.* ix. §. *Galat.*

For as many of you as have been baptized into Christ, have put on Christ.

13. So also they who have believed in God through his Son, have put on this Spirit.

XXI. Eph. iv. 4.

XXI. *Simil.* ix. §. *Ephes.*

There is one body, and one spirit, even as ye are called with one hope of your calling.

13. Behold there shall be one spirit, and one body, and one colour of their garments.

XXII. Ephes. iv.

XXII. *Comm.* iii.

30. And grieve not the Holy Spirit of God.

And should not have grieved the holy and true Spirit of God.

31. Let all bitterness, and wrath, and anger, — be put away

And *Comm.* x. §. 1. Speaking of anger, and doubting, and
from

A. D. from you with all
 100. *malice.*

sadness, he says of
 the last: *It (t) tor-*
ments the Holy Spirit:
 and afterwards, *it (u)*
grieves the Holy Spirit.

And farther he ex-
 horts: *Grieve * not*
the Holy Spirit that
dwelleth in thee, lest
he ask of God, and de-
part from thee.

Philip.

XXIII. Philip. iv.

18. *But I have all,*
having received the
things which were sent
from you, — a (x)
sacrifice acceptable,
well-pleasing to God.

However there are
 several texts resem-
 bling this, as Rom.
 xii. 1. 1 Tim. ii. 3.
 1 Pet. ii. 5.

XXIII. Simil. v. §.

3. Thy (y) sacrifice
 shall be acceptable
 in the sight of the
 Lord.

XXIV.

(1) Ἐτρίβει τὸ πνεῦμα τὸ ἅγιον. et §. 2. Ἄκκε ἐν πᾶσι ἡ
 λύπη ἐτρίβει τὸ πνεῦμα.

(u) Καὶ λύπει τὸ πνεῦμα τὸ ἅγιον.

* Καὶ μὴ λύπει [al. θλίβει] τὸ πνεῦμα τὸ ἅγιον τὸ ἐν σοὶ
 καὶ σικκῶν, μήποτε ἐντέλῃ τῷ θεῷ καὶ ἀποσῇ ἀπὸ σε. *Ibid. vid.*
Walf. Cur. ad Eph. iv. 30.

(x) Θυσίαν δεκτὴν, εὐάρεστον
 τῷ Θεῷ.

(y) Ἔσαι ἡ θυσία σε δεκ-
 τὴν ἐνώπιον κυρίου.

XXIV. Col. i. 15.

*Who is — the first born
of every creature. 16.
For by him were all
things created — all
things were created by
him, and for him.*

XXIV. *Vis.* ii. §. A. D.

4. She (x) [*the church
of God*] is therefore,
said he, an old wo-
man, because she was
the first of all the
creation, and the
world was made for
her. And *Simil.* ix.
§. 12. The Son of
God is more ancient
than any creature.

100.
Coloss.

XXV. 1 Theff. v.

13. *And be at peace
among yourselves.*

Mark ix. 50. *And
have peace one with
another.*

Rom. xv. 7. *Where-
fore receive ye one an-
other.*

XXV. *Vis.* iii. §. 1 Theff.

9. Now (a) there-
fore hearken unto me,
and have peace one
with another, and
receive one another.
— Wherefore admo-
nish one another, and
be at peace among
yourselves.

XXVI. 2 Tim. iv.

18. *And the Lord
shall deliver me from*

XXVI. *Vis.* ii. §. 2 Tim.

3. They who are
such, shall prevail
every

(x) Quoniam, inquit, omnium prima creata est, ideo anus :
et propter illam mundus factus est.

(a) Nunc ergo audite me, et pacem habete alius cum alio ;
et visitate vos alterutrum, et suscipite invicem — Commo-
nete ergo vos invicem, pacatique estote inter vos.

A. D. every evil work, and
 100. *will preserve me unto
 his heavenly kingdom.*

Hebrews.

XXVII. Heb. xii.

17. *For he found no
 place of repentance.*

James.

XXVIII. James

i. 5. *If any of you
 lack wisdom, let him
 ask of God, that giv-
 eth to all men liberally,
 and upbraideth not,
 and it shall be given
 him. 6. But let him
 ask in faith, nothing
 wavering. —*

against all wicked-
 nesses, and continue
 unto eternal life.

XXVII. *Sim. viii.*

§. 8. For (b) these
 there is no place of
 repentance.

XXVIII. *Sim. v.*

§. 3. Whosoever is
 the servant of God,
 and hath the Lord
 in his heart, he ask-
 eth of him under-
 standing, and obtain-
 eth. — But (c) they
 that are indolent, and
 slow to pray, they
 doubt to ask of the
 Lord : although the
 Lord be of so inex-
 hausted goodnesse, as
 to give all things
 without ceasing to
 them that ask him.

XXIX.

(b) His igitur non est locus poenitentiae.

(c) Quicunque vero inertes sunt, et pigri ad orandum, illi
 dubitant petere a domino ; cum sit dominus tam profundae
 bonitatis, ut petentibus a se cuncta sine intermissione tribuat.

XXIX. James ii.

7. *Do not they blaspheme that worthy name by the which ye are called?*

XXX. James iii.

15. *This wisdom descendeth not from above, but is earthly, sensual, devilish —*

17. *But the wisdom which is from above, is first pure, then peaceable, gentle, easie to be entreated, full of mercy, and good fruits.*

XXXI. James iv.

2. *Ye lust, and ye have not: ye kill, and desire to have, and cannot obtain. Ye fight,*

K

XXIX. *Simil.* viii. §.

6. Who among their other crimes, blaspheming the Lord, have denied his name, which had been called upon them.

XXX. *Comm.* xi.

Believe not the earthly empty spirit, which is from the Devil, in which there is not faith, nor virtue. xii. §. 1. The spirit which (d) is from above is quiet, and humble, and departs from all wickednesse, and vain desire of this world, and makes himself more humble than any man.

XXXI. *Simil.* iv.

For they who are involved in much businesse, sin much, because they are ta-

and

(d) Spiritus qui desursum est, quietus est.

A. D. and war, yet ye have
 100. *not, because ye ask
 not. 3. Ye ask, and
 receive not, because ye
 ask amiss, that ye may
 consume it upon your
 lusts. 4. — know
 ye not, that the friend-
 ship of this world is
 enmity with God?*

XXXII. James iv.
 7. *Submit yourselves
 therefore to God: re-
 sist the Devil, and he
 will flee from you.*

XXXIII. James iv.
 12. *There is one law-
 giver, who is able to
 save, and to destroy.*

XXXIV. James v.
 1. *Go to now, ye rich
 men, weep and howle
 for your miseries that
 shall come upon you.
 2. Your riches are
 corrupted, and your*

*ken up with their
 affairs, and serve not
 God. And how can
 a man that does not
 serve God, ask any
 thing of God and
 receive it?*

XXXII. Comm. xii.
 §. 5. For if (e) ye re-
 sist him, [the Devil]
 he will flee from you
 with confusion.

XXXIII. Comm.
 xii. §. 6. Fear the
 Almighty Lord, who
 is able to save and
 to destroy you.

XXXIV. Vis. iii.
 §. 9. Wherefore this
 intemperance is hurt-
 ful to you who have,
 and do not commu-
 nicate to them that
 want. Consider the
 garments

(e) Si enim resistitis illi [diabolo] fugiet a vobis confusus.

garments moth-eaten.

— 4. Behold, the hire of the laborers, which have reaped down your fields, which is of you kept back by fraud, cries: and the cries of them that have reaped, have entered into the ears of the Lord of Sabaoth.

judgement that is *A. D.*

100.

coming upon you. ~~~~~

— Beware therefore ye that glory in your riches, least (*f*) perhaps they sigh who are in want, and their sighing ascend to the Lord, and ye be shut out with your goods without the gate of the tower.

I suppose, all these passages are sufficient to prove the antiquity of the epistle of St. James, and that *Hermas* alluded to it, and had a high respect for it.

N. T.

Hermas.

XXXV. 1 Pet. i.

XXXV. *Vis.* iv. 1 *Peter.*

6. Though now for a season, if need be, ye are in heaviness through manifold temptations. 7. That the trial of your faith, being much more precious than of gold

§. 3. The golden part are ye, who have escaped from this world. For as gold is tried by the fire, and made profitable, so are ye also tried who dwell among

K 2

that

(*f*) Ne forte ingemiscant ii qui egent, et gemitus eorum ascendat ad dominum, —

*A. D. that perisheth, though
 100. it be tried with fire,
 might be found unto
 praise, and honour, and
 glory, at the appear-
 ing of Christ.*

XXXVI. 1 Pet.
 iii. 15. *But sanctify
 the Lord God in your
 hearts, and be alwaies
 ready to give an an-
 swer to every man
 that asketh you a rea-
 son of the hope that
 is in you with meek-
 nesse and fear.*

XXXVII. 1 Pet.
 v. 7. *Casting all your*

them. [the men of
 this world.] They
 therefore who shall
 endure to the end,
 and be proved by
 them shall be purged.
 And as gold is cleans-
 ed, and loses its dross;
 so shall ye also cast
 away all sorrow and
 trouble, and be made
 pure for the building
 of the tower.

XXXVI. Comm.
 xii. §. 4. *Take care
 therefore, ye that
 are empty and light
 in the faith, to have
 the Lord your God
 in your heart: and
 ye shall perceive,
 that nothing is more
 easie, nor more plea-
 sant, nor more gen-
 tle, and holy than
 these commands.*

XXXVII. Vis. iv.
 §. 2. *Cast your cares*
 care

Ch
 care
 care

X
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 and
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(g)
 dirige
 (b)
 in ipse

care upon him, for he
careth for you.

(g) upon the Lord, *A. D.*
and he will direct ^{100.}
them. *Again, Vis.*
iii. §. 11. — And
did not cast your
care from yourselves
upon the Lord.

XXXVIII. 2 Pet.

ii. 15. *Which have
forsaken the right way.*

XXXVIII. *Vis.* iii. 2 *Peter.*

§. 7. They are such
as have believed in-
deed, but through
their doubtings have
forsaken the true
way.

V. 20. *For if af-
ter they have escaped
the pollutions of the
world, &c.*

Vis. iv. §. 3. The
golden parts are you
who have escaped this
world.

XXXIX. 1 John

ii. 27. *But the
anointing which ye
have received of him,
abideth in you —
and is truth, and is
no lie.*

XXXIX. *Comm.* 1 *John.*

iii. And the Lord
may be glorified, who
has given such a spi-
rit to thee. Because
(b) God is true in all
his word, and in him

K 3

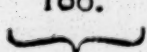
there

(g) Immittite sollicitudines vestras super dominum, et ipse
diriget eas.

(b) Quia Deus verax in omni verbo, et non est mendacium
in ipso,

A. D.

100.



XL. 1 John iv. 6.
*Hereby know we the
spirit of truth.*

Ch. v. 6. — *be-
cause the spirit is
truth.*

He is called *the
spirit of truth* also
John xiv. 17. xv. 26.
xvi. 13.

2 John.

XLI. 2 John ver.
4. *I rejoice, that I
found of thy children
walking in truth.*

3 John ver. 3. —
*as thou walkest in the
truth.* v. 4. *I have
no greater joy, than
to hear, that my chil-
dren walk in truth.*

Jude.

XLII. Jude ver.
21. *Keep yourselves in*

there is no lye.

XL. *Comm.* iii.
For (i) they received
the spirit of truth,
and became habita-
tions of the true
spirit.

XLI. *Comm.* iii.
For thou oughtest, as
the servant of God,
to have walked in
the truth.

Indeed the whole
third Command in
Hermas, and the epi-
stles of St. *John*,
might be well com-
pared together.

XLII. *Vis.* iv. §.
3. Because (k) the
the

(i) Ἐλάβον γὰρ πνεῦμα ἀληθείας, καὶ ἐγένοντο οἰκονομίαι
ἀληθίνου πνεύματος.

(k) Quoniam immaculati et puri erunt electi Dei in vitam
aeternam.

the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. 24. Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory.

See also ver. 23.

XLIII. It is very probable, that *Hermas* Revelation. had read the book of St. *John's* Revelation, and imitated it. He has many things resembling it.

I. St. *John* is directed, Ch. i. 11. *What thou seest, write in a book, and send it to the seven churches that are in Asia.* — Ver. 19.

Write the things which thou hast seen. Ch. ii.

1. *Unto the angel of the church of Ephesus write.* And so of the rest. *Hermas* also in his Visions receives orders to speak “to those

“ (l) who preside over the church, to order “ their waies in righteousness.” Again.

“ After this I saw a vision in my house, and “ the old woman whom I had seen before

“ came unto me, and asked (m) me, whe-

K 4

“ ther

(l) Dices ergo eis qui praesunt ecclesiae, ut dirigant vias suas in justitia. Vis. ii. §. 2.

(m) Interrogavit me, si jam libellum dedissem senioribus — scribes

A. D. ^{100.} “ther I had delivered the book [or her
 “book] to the elders. And I answered,
 “that I had not yet. She replied, thou
 “hast well done. — Thou shalt write two
 “books, [that is, *two copies*] and send one
 “to *Clement*, and one to *Grapte*.”

2. In the *Revelation*, ch. xii. the church is represented under the figure of a woman, as we have already seen the church to be in *Hermas*: who is expressly told, that (n) old woman is the church, and he has the reasons of the figure given him. In the *Revelation* that woman is persecuted by a dragon, *Hermas* also sees a great and terrible beast, which he is informed “is (o) the figure of
 “the tryal which was coming.” St. *John* saw the *holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband*. Ch. xxi. 2. *Hermas* says, “Behold (p) there met me
 “a virgin well adorned, as if she were just
 “come out of the bride-chamber, clothed in
 “white.”

— scribes ergo duos libellos, et mittes unum Clementi, et unum Graptæ. *ibid.* §. 4.

(n) Anum illam — quam putas esse? — Est ecclesia Dei. *Vif.* ii. §. 4.

(o) Bestia hæc figura est pressuræ supervenientis. *V.* iv. §. 2.

(p) Ecce occurrit mihi virgo quaedam exornata, tanquam de thalamo prodiens, tota in albis. *Ibid.*

“ white. — And I knew by my former
 “ visions, that it was the church.” St. John
 sees a city, the *foundations of the walls of*
which were garnished with all manner of pre-
cious stones. Ch. xxi. 19. *Hermas* sees “ a
 “ (q) tower built with bright square stones.”
 In the Revelation, v. 16. *the city lies four*
square. The tower in *Hermas* likewise is
 “ built upon (r) a square.”

A. D.
 100.

3. Farther, the writer of the Revelation
 says, xxi. 14. *And the wall of the city had*
twelve foundations, and in them the names of
the twelve Apostles of the Lamb. The wo-
 man in *Hermas* says to him: “ Hear now
 “ concerning the stones that are in the build-
 “ ing. Those (s) square and white stones,
 “ which agree exactly in their joints, are
 “ the Apostles, and Bishops, and Teachers,
 “ and Ministers, —”

4. St. John is bid to write, ch. xix. 9.
Blessed are they which are called to the mar-
riage-supper of the Lamb. And he saith unto
me, These are the true sayings of God. Her-
mas is informed: “ When (t) the structure
 “ of

(q) Nonne vides contra te turrin magnam, quae aedifica-
 tur super aquas, lapidibus quadratis splendidis? V. iii. §. 2.

(r) In quadrato enim edificabatur turris. Ibid.

(s) Lapidés quidem illi quadrati, et albi, convenientes in
 commissuris suis, ii sunt Apostoli, et Episcopi, et Doctores,
 et Ministri. V. iii. §. 5.

(t) Cum ergo consummata fuerit structura turris, omnes
 simul

A. D. 100. " of the tower is finished, they shall feast
 " together near the tower, and shall glorify
 " God, because the structure of the tower
 " is finished." And soon after, " Say unto
 " them, that all these things are true, and
 " that there is nothing in them that is not
 " true."

5. In the *Revelation* is frequent mention of the *book of life*. Ch. iii. 5. *I will not blot his name out of the book of life.* xii. 8. *whose names are not written in the book of life.* See also xvii. 8. xx. 15. — *Hermas* is required to admonish his sons. " For the (u) Lord
 " knows they will repent with all their
 " heart, and he will write thee in the book
 " of life." Others read: *They shall be written in the book of life.* Again: " Keep
 " (x) the commandments of the Lord,
 " and thou shalt be approved, and shalt be
 " written in the number of those that keep
 " his commandments."

6. In *Rev.* vii. 9. *After this I beheld, and lo a great multitude — stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands. Hermas*
 says:

simul epulabuntur juxta turrim, et honorificabunt Deum. —
 Dic illis, quod haec omnia sunt vera, et nihil extra veritatem
 est. V. iii. §. 4.

(u) Vis. i. §. 3.

(x) Sim. v. §. 3.

says: "Then (*y*) the angel of the Lord
 " commanded crowns to be brought, made
 " as of palms. And the angel crowned
 " those men, — and commanded them to
 " go into the tower." The writer of the
Revelation is soon after informed, who these
 are. v. 14. *He said to me: These are they*
which came out of great tribulation, and have
washed their robes, and made them white in
the blood of the Lamb. In *Hermas* we have
 a like explication. "But (*z*) who then,
 " Lord, said I, are they who enter into the
 " tower crowned? He saies to me: All who
 " having striven with the Devil, have over-
 " come him, these are crowned. And
 " these are they who have suffered hard
 " things that they might keep the law."
 Again, *Rev.* iii. 5. *He that overcometh, the*
same shall be clothed in white raiment. vi. 11.
And white robes were given unto every one of
them. *Hermas* says of the persons before-
 mentioned, and of some others: "For (*a*)
 " they had the same garment, which was
 " white as snow, with which he com-
 " manded them to go into the tower." And
 presently

(*y*) Tunc nuncius domini coronas iussit adferri. Allatae
 sunt autem coronae velut ex palmis factae; et coronavit eos
 viros nuncius — et iussit eos ire in turrim. *Sim.* viii. §. 2.

(*z*) *Sim.* viii. §. 3.

(*a*) *Sim.* viii. §. 2.

A. D.
100.

presently after of some others: "He gave
" them a white garment, and so sent them
" away into the tower."

7. In the book of the *Revelation* is mention made of a *new name*, and a *new city*. Ch. ii. 17. *To him that overcometh will I give a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it.* iii. 12. *Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, and I will write upon him my new name.* In *Hermas*: "The (b) Son of God is in-
" deed more ancient than any creature.
" But the gate is therefore new, because
" (c) he appeared in the last daies in the (d)
" fullnesse of time, that they who shall at-
" tain to salvation may by it enter into the
" kingdom of God. — No man shall enter
" into the kingdom of God, but he who
" shall receive the name of the Son of God.
" For, if you would enter into any city,
" and

(b) Simil. ix. §. 12.

(c) Quia in consummatione in novissimis diebus apparuit, ut qui affecturi sunt salutem, per eam intrent in regnum Dei.

(d) And here is a reference to *Gal.* iv. 4. or rather to *Eph.* i. 9. 10. At least, it is the doctrine of those texts.

“ and that city should be encompassed with
 “ a wall, and had only one gate; could you
 “ enter into that city, but by that one
 “ gate? — So neither can any enter into the
 “ kingdom of God, but only by the name
 “ of his Son, who is most dear to him.”

A. D.
100.

8. I forbear to transcribe any more. But this book of *Hermas* may be of use to explain divers things in the first epistle of St. *John*, and the book of the *Revelation*. And one may be apt to conclude, they were all writ about the same time.

XLIV. The allusions which I have here produced from *Hermas* relate to these several books of the New Testament: The Gospels of *Matthew*, *Luke*, and *John*. And for *Mark's* Gospel numb. xxv. may be observed: The *Acts*, the epistle to the *Romans*; first and second to the *Corinthians*; the epistles to the *Galatians*, *Ephesians*, *Philippians*, *Colossians*; first to the *Thessalonians*, second to *Timothie*; to the *Hebrews*, the epistle of *James*, first and second of *Peter*, the epistles of *John*, *Jude*, and the book of the *Revelation*.

The sum of
his testi-
monie.

If the reader is desirous to distinguish these allusions into those which are more, and those which are less probable; I hope,
 he

^{100.}
 A. D. he will be willing to place in the former rank the allusions to the Gospels of *Matthew*, *Luke*, and *John*, especially those to the two former. I would likewise willingly place here the allusions to the *Acts*, the epistle to the *Romans*, the first to the *Corinthians*, the epistle to the *Ephesians*, and the epistle of *James*. And all the rest deserve consideration, except that I think those to the *Galatians*, *Philippians*, first to the *Thessalonians*, second to *Timothie*, and the epistle to the *Hebrews* some of the least material.

Comp.
 Numb. xi.
 26. 27.

Here are certainly many allusions to our genuine books of the New Testament, which shew the great respect these writings were in, though they are not expressly cited. But the reason is, that it was not suitable to the nature of the work to quote books. The only quotation in *Hermas* is in this (e) manner. *The Lord is nigh to them that turn to him, as it is written in Heldam and Modad, who prophesied to the people in the wilderness.* But it is reasonable to suppose, this is not a *Christian*, but a *Jewish* writing. *Eldad* and *Modad* are mentioned among the Apocryphal books of the Old Testament in the *Synopsis Scripturae*, ascribed to *Athanasius*, but not

(e) *Vis.* iii. §. 3.

Ch. IV.

HERMAS.

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not his. It was no unusual thing for the ancient *Christians* to quote *Jewish*, as well as *Heathen* books, without intending to give them any authority. Finally, I do not perceive in this work of *Hermas* any allusions to any apocryphal Gospels, or other apocryphal books of the New Testament. It is certain, no such books are here quoted.

A. D.
100.
~~~~~

CHAP.



CHAP. V.

St. IGNATIUS.

*His Historie.*

*A. D.*  
*100.*  
Matth.  
xviii.  
Mark ix. **I**GNATIUS was Bishop of *Antioch* in *Syria*, the later part of the first, and the begining of the second centurie. He is said by some to have been the child, whom our Lord took in his arms, and set in the midst of his disciples, as an emblem of humility. But for this story there is no foundation in the earliest antiquity.

*Eusebe* (a) in his Ecclesiastical Historie says, "That *Euodius* having been the first Bishop of *Antioch*, *Ignatius* succeeded him." With whom *St. Jerome* (b) agrees. In his Chronicle *Eusebe* places the ordination of *Ignatius* in the year 69. after the death of *Peter* and *Paul* at *Rome*. Nevertheless some think, that *Ignatius* was ordained by *Peter*: and suppose, that *Euodius* and *Ignatius* were both

(a) *L. 3. cap. 22.*

(b) *De Vir. Ill. n. 16.*



both Bishops of *Antioch* at one and the same time; the one of the *Jewish*, and the other of the *Gentil Christians*: but that after the death of *Euodius*, they all came to be under *Ignatius*, as their Bishop. If *Ignatius* only succeeded *Euodius* about the year of our Lord 70, it may be reasonably concluded, he was acquainted with several of the Apostles. And St. (c) *Chrysostom* says, he conversed familiarly with them, and was perfectly acquainted with their doctrine: and had the † hands of Apostles laid upon him.

Beside the Bishoprick, the martyrdom of this good man is another of those few things concerning him, which are not contradicted. But the time of it, as well as some other things, is disputed. *Du Pin* places it in the tenth of *Trajan*, A. D. 107, as does (d) *Tillemont*, and (e) *Cave*. But (f) *Pearson*, *Loyd*, (g) *Pagi*, (h) *Le Clerc*, (i) *Fabrianus*, in 116.

Having given this general account of the age of *Ignatius*, I shall next transcribe the

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(c) *T. i. Hom. 42. in Ignat. p. 562. c.*

† *Ib. p. 563. B.*

(d) *Mem. Eccl. Tom. 2. p. 2. Ignace Art. ix.*

(e) *Hist. Lit.*

(f) *Dissertat. de anno quo S. Ignatius condemnatus.*

(g) *Critic. in Baron. 107. n. 3. &c.*

(h) *Hist. E. 116. n. 7.*

(i) *Bibl. Gr. T. v. p. 39.*

A. D. <sup>107.</sup> most ancient testimonies concerning him and his epistles. And then I shall make a few remarks.

We have this passage in (k) *Irenaeus*:  
 “ As one of our people, for his testimonies  
 “ of God condemned to wild beasts, said:  
 “ *I am the wheat of God, and ground by the*  
 “ *teeth of wild beasts, that I may be found to*  
 “ *be pure bread.*” Which words are in §  
 4. of *Ignatius’s* epistle to the *Romans*. And  
 this passage is also cited from *Irenaeus* by (l)  
*Eusebe*. Who in another (m) place likewise  
 says: “ *Irenaeus* mentions *Justin Martyr*,  
 “ and *Ignatius*, making use of testimonies  
 “ out of their writings.”

We meet with *Ignatius* twice mentioned  
 by *Origen*. “ Finally, says (n) he, I re-  
 “ member, that one of the saints, *Ignatius*  
 “ by name, has said of Christ: *My love is*  
 “ *crucified.*” Which words are in the same  
 epistle to the *Romans*, §. vii. Again: “ I  
 “ have (o) observed it elegantly written in  
 “ an epistle of a Martyr, I mean *Ignatius*,  
 “ second Bishop of *Antioch* after *Peter*, that  
 “ *the virginity of Mary was unknown to the*  
 “ prince

(k) *Advers. Haer. l. v. cap. 28.*

(l) *H. E. L. 3. c. 36.*

(m) *L. v. c. 8. p. 177.*

(n) *Prolog. in Cant. Cantic. p. 496. T. i. Basil. 1571.*

(o) *Hom. vi. in Luc. Tom. 2. p. 214.*

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# Chap. V. St. IGNATIUS.

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"prince of this world." See the epistle to *Ephesians*, §. xix. A. D.  
107.

*Eusebe*, (p) beside what has been already taken from him, says in another place, after the mention of *Polycarp* and *Papias*, as contemporaries: "At the same time also flourished *Ignatius*, who is still highly honored, being the second in the succession of the church of *Antioch* after *Peter*. It is said, that he was sent from *Syria* to *Rome* to be devoured by wild beasts, for the testimonie of *Christ*. And making his journey through *Asia* under a strong guard, he confirmed the churches in every city by his discourses, and especially cautioned them against the heresies then springing up, and gaining ground. And exhorted them to adhere to the tradition of the Apostles. And for the greater security he also put down his instructions in writing. Therefore when he came to *Smyrna*, where *Polycarp* was, he wrote an epistle to the church at *Ephesus*, another to the church in *Magnesia* upon the [river] *Meander* — and another to the church at *Trallium* — and beside these, he wrote also to the church at *Rome*.

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" [from

(p) H. E. l. 3. cap. 36.



A. D.

107.

“ [from which *Eusebe* quotes a long passage.]  
 “ These things he wrote from the foremen-  
 “ tioned city to those churches. After-  
 “ wards removing from *Smyrna* he wrote to  
 “ the *Philadelphians* from *Troas*, and to the  
 “ church of *Smyrna*, and in particular to  
 “ their president *Polycarp*.” *Eusebe* proceeds  
 there not only to refer to a passage of this  
 epistle to *Polycarp*, but quotes also distinctly  
 a passage from the epistle to the church of  
*Smyrna*. And then puts down a passage of  
 the epistle of *Polycarp* to the *Philippians*, in  
 the later part of which he says to them:  
 “ The epistles of *Ignatius* sent by him to  
 “ us, together with what other have come  
 “ to our hands, we have sent to you, which  
 “ are subjoined to this epistle. By which  
 “ you may be greatly profited. For they  
 “ treat of faith and patience, and of all  
 “ things pertaining to edification in our  
 “ Lord.” And thus we have seen also *Polycarp*’s  
 testimonie in general to these epistles,  
 who collected them.

To the same purpose St. *Jerome* in his  
 book of \* *Illustrious Men*. “ *Ignatius*, the  
 “ third Bishop of the church of *Antioch*  
 “ after the Apostle *Peter*, in the persecution  
 “ under

\* *Cap. 16.*

“ under *Trajan* was condemned to wild <sup>A. D.</sup>  
 “ beasts. And when he came to *Smyrna*, <sup>107.</sup>  
 “ where *Polycarp* the disciple of *John* was  
 “ Bishop; he wrote an epistle to the *Ephe-*  
 “ *sians*, another to the *Magnesians*, a third  
 “ to the *Trallians*, a fourth to the *Romans* :  
 “ and when he was gone thence, he wrote  
 “ to the *Philadelphians*, the *Smyrneans*, and  
 “ in particular to *Polycarp*.”

I shall transcribe no more testimonies of the ancients, but refer the reader for the rest to the *Patres Apostolici* of *Le Clerc*.

Beside those seven epistles mentioned by *Eusebe* and *Jerome*, there are several other epistles, which have been ascribed to *Ignatius*. But they are now almost universally supposed by learned men to be spurious, and I think are plainly so.

Of these seven, mentioned by *Eusebe* and *Jerome*, there are two editions; one called the *larger*, and oftentimes the *interpolated*; and another, called the *smaller*. And, except Mr. *Whiston*, and perhaps some few others, who may follow him, it is the general opinion of learned men, that the *larger* are interpolated, and that the *smaller* have by far the best title to the name of *Ignatius*.

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I have carefully compared the two editions, and am very well satisfied upon that comparison, that the larger are an interpolation of the smaller, and not the smaller an epitome or abridgement of the larger. I desire no better evidence in a thing of this nature.

And the quotations of *Ignatius* in the most ancient Christian writers do also better agree with the smaller than the larger epistles, as may be seen in Arch-bishop *Usher's* (q) dissertations.

But whether the smaller themselves are the genuine writings of *Ignatius*, Bishop of *Antioch*, is a question, that has been much disputed, and has employed the pens of the ablest critics. And whatever positiveness some may have shewn on either side, I must own, I have found it a very difficult question. I shall however deliver my opinion, formed upon the enquiry I have made into this controversy. And every one will be able to judge of it by the testimonies here alleged.

I make little doubt, but the smaller epistles, which we now have, are, for the main, the same epistles of *Ignatius*, which

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p. 380



were read by *Eusebe*, and which, it seems pretty plain from *Origen*, were extant in his time. As for the quotation from *Irenaeus*, it is disputable, whether he there cites a passage of a *writing*, or only mentions some words or expressions of *Ignatius*, which might be spoken by him upon the near view of his martyrdom. But though that may bear some dispute, the testimonie of *Irenaeus* is not altogether without it's weight in favour of the *epistles*.

Considering then these testimonies, which I have alleged from *Irenaeus*, *Origen*, and *Eusebe*, and also the internal characters of great simplicity and piety, which are in these epistles; (I mean the *smaller* :) it appears to me probable, that they are for the main the genuine epistles of *Ignatius*.

If there be only ‡ some few sentiments and expressions, which seem inconsistent with the true age of *Ignatius*; it is more reasonable to suppose them to be additions, than to reject the epistles themselves entirely; especially in this scarcity of copies, which we now labor under. As the interpolations

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of

‡ *Beausobre*, though he favors the genuineness of the smaller epistles, suspects that even they have been interpolated. See *Hist. de Manich. T. i. p. 378. Note (3) and p. 380. Note (2).*

*A. D.* <sup>107.</sup> of the larger epistles are plainly the work of some (r) *Arian*, so even the smaller epistles may have been tampered with by the *Arians*, or the *Orthodox*, or both: though I do not affirm, there are in them any considerable corruptions or alterations.

The time of these epistles of *Ignatius* is determined by that of his martyrdom. For they were written, after he was condemned to the wild beasts; and while he was going a prisoner from *Antioch* to *Rome*. Concerning this I have already mentioned two different opinions. *Pearson*, *Loyd*, and *Pagi*, are positive for the year 115, or 116. *Basnage* however (s) puts the year of *Ignatius's* death among the obscurities of chronologie. Indeed those learned men have for their opinion no other grounds but the testimonie of *Malala*, an author of the sixth centurie, of no great account in other matters; and the *Acts*, or *Martyrdom* of *Ignatius*, which say, that he was condemned by *Trajan* in person at *Antioch*. But it being certain, as these learned men have shewn, that *Trajan* was not

(r) *Vid. Usser. Differt. cap. 12. 15. Grabe Spicileg. Patrum sec. ii. p. 225. 226. et Clerici Differtat. alteram. §. xi. apud Patres Apost. edit. 1724.*

(s) *Annal. 107. §. vi.*

not at *Antioch*, before the year 112; therefore they conclude, that *Ignatius* was not condemned, at the soonest, before that year. But the genuineness of those Acts may be well disputed for (t) divers reasons. And these Acts themselves say, that *Ignatius* was martyred at *Rome*, when *Senecio* and *Sura* were Consuls, who were so in the year 107, the tenth of *Trajan*. Since therefore *Eusebe* says nothing of *Ignatius* being condemned by *Trajan* himself at *Antioch*, and his death is placed by him (u) in the tenth of *Trajan*, I the rather incline to that opinion: which indeed appears to me much the more probable.

D. A.  
107.

These epistles are now extant in *Greek*, and in an ancient *Latin* Version. The later was published by A. B. *Usher* in 1664. In 1646. *Isaac Vossius* published six of the seven epistles in *Greek* from a manuscript at *Florence*. The epistle to the *Romans*, which was wanting there, has been since published in *Greek* by *Ruinart* (x) from a manuscript at *Paris*.

To

(t) *Vid. Basnage Ann. Pol. E. 107. §. 8.*

(u) *See his Chronicle.*

(x) *Ap. Acta Martyr. sincera p. 13. et seq. Extat etiam apud Grabe spicileg. Patr. T. ii. Patres Apost. Cleric. edit. 1724.*



A. D.

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To conclude: As the epistles, which we now have of *Ignatius*, are allowed to be genuine by a great number of learned men, whose opinion I think to be founded upon probable arguments, (as I have also shewn in the testimonies here alleged) I now proceed to quote them as his.

*His testimonie to the Books of the New Testament.*

In all the epistles of *Ignatius* there is but one book of the N. T. expressly named by him, which is St. *Paul's* epistle to the *Ephesians*. For writing to the *Ephesians* he says: §. xii.

*Ephes.*

“ I. Ye (y) are the companions [*in the mysteries of the gospel*] of *Paul* the sanctified, the martyr, [or highly commended,] deservedly most happy, — who throughout all his epistle makes mention of you in *Christ Jesus*.”

He means plainly the epistle of *Paul* to the *Ephesians*, in which (z) the Apostle praises and

(y) Παῦλος συμμίσαι τῷ μεμαρτυρημένῳ, ὃς ἐν πάσῃ ἐπιστολῇ μνημονεύει ὑμῶν ἐν Χριστῷ Ἰησοῦ.

(z) That is according to the sense of *Valesius*, whose note upon the place is to this effect: Frustra sunt — viri literati, non videntes ἐν πάσῃ ἐπιστολῇ esse in *tota epistola*, ad *Ephesios* nimirum scripta, qua illos laudat valde ac semper commendat, nunquam reprehendit Apostolus, ut fuit ab Hieronymo observatum. Which interpretation, so far as I can see, *Pearson* has well defended, and more at large. *Vindic. Ignat.* P. 2.

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and commends those *Christians*, and never reproves them.

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107.

Quota-

P. 2. Cap. x. init. Indeed *μνημονεύω* is seldom used in the sense, in which it is here understood by these learned men, for *praising* or *commending*. But that sense of the verb seems to be preserved in the noun *μνημόνευμα* in a passage of *Aristotle* cited by *Stephens* in his *Gr. Thesaurus* V. *Μνημονέω* — In quem locum haec scribit P. Victorius: *Μνημονέματα* nisi fallor, appellat elogia, et quae memoriam alicujus ornant. And the verb is used for remembring with affectionate regard in *Hebr. xi. 15*. Καὶ ἐὶ μὲν ἐκέλευς ἐμνημόνευσον, ἀπ' ἧς ἐξήλαθον. — However, the very learned Writer of a *Letter concerning the persons*, to whom St. Paul wrote what is called the *epistle to the Ephesians*, at the end of Dr. Benson's *History of the first planting the Christian Religion*, thinks, that instead of *ὅς μνημονέυει*. — We should read *ὅς μνημονέωσιν ὑμῶν*. meaning, that *Ignatius* himself mentioned the *Ephesians* in every *epistle*. But that conjecture appears to be without ground: forasmuch as in all the editions of *Ignatius's* *epistles* the verb is in the third person: not only in the Greek of the smaller *epistles*, which I translate, but likewise in the old Latin version. Qui in omni epistola memoriam facit vestri in Jesu Christo. And in the Greek interpolated *epistles*: Ὅς πάντοτε ἐν ταῖς δέησεσιν αὐτῶν μνημονέυει ὑμῶν. In like manner in the Latin version of the same: Qui semper in suis orationibus memor est vestri. Referring, as may be supposed, to *Eph. i. 16*. and perhaps to some other parts of the same *epistle*. There is therefore no various reading. And a new one ought not to be admitted, unless the sense should require it: which it does not appear to do here. For *Ignatius* is extolling the *Ephesians*. And one part of their glorie is, that the Apostle throughout his *epistle* to them had treated them in an honorable manner. The same is observed by some other ancient writers, who supposed this *epistle* to have been sent to the *Ephesians*, as may be seen in *Pearson*. Indeed *Ignatius* has mentioned the *Ephesians*, in every one of his *epistles*, except to *Polycarp*. But so he has likewise the church of *Antioch*, in every letter, not excepting that to *Polycarp*. It is likely therefore, that if *Ignatius* intended to say, that he mentioned the *Ephesians* in all his *epistles*, he would have added: *As I do also the church of Antioch in Syria, of which I am not worthy.*

And

A. D.

107.

Matthew.

## Quotations and Allusions.

N. T.

Ignatius.

II. Matth. iii. 15.

For (a) thus it becomes  
us to fulfil all righte-  
ousnesse.

II. Smyrn. §. 1.

Baptized of John,  
that all (b) righteous-  
nesse might be fulfilled  
by him.

III. Matth. x. 16.

Be (c) yet therefore wise  
as serpents, and harm-

III. Polycarp. §. 2.

Be (d) wise as a ser-  
pent, in all things,

lest

And what seems to determine, this passage to belong to Paul, and not to himself, together with the constant unvaried reading of the place, is the stile of Ignatius in many other places, where he carries on his sentences with divers *ὅς*, & *ὅ*, & *ἔ*. I shall give an instance or two. *Vid. ad Magnes. §. viii. — Ad Philad. §. i.* "Ὁν ἐπίσκοπον ἔγνω ἐκ αὐτοῦ ἐαυτοῦ, — ἀλλ' ἐν ἀγάπῃ θεῶ πατρὸς καὶ κυρίου Ἰησοῦ χριστοῦ, ἔ κατεπληγμαι τὴν ἐπιείκειαν, ὅς σιγῶν πλείονα δύναται τῶν μεγάλα λαλῆσιν. Et *ib.* §. xi. Περὶ δὲ φίλων τοῦ διακόνου ἀπὸ κιλικίας, ἀνδρὸς μεμαρτυρημένον, ὅς καὶ νῦν ἐν λόγῳ θεῶ ἐπηρθεῖ μοι, ἅμα ῥέω — ἀνδρὶ ἐκλεκτῷ, ὅς ἀπὸ συρίας με ἀκολουθεῖ, ἀπολαξάμεν τοῦ εἶω. οἱ καὶ μαρτυροῦσιν ὑμῖν. καὶ τῷ θεῷ εὐχαριστῶ ὑπὲρ ὑμῶν, ὅτι ἐδέξασθε αὐτοῦς, ὡς καὶ μᾶς ὁ κύριος. Which last passage shews also, that, if after having first spoken of Paul, Ignatius had said any thing of himself, particularly, that he mentioned them in all his epistles, he would have said: καὶ γὰρ: as indeed the nature of the thing requires, he should.

All which therefore seems to render it probable, that Ignatius had a copie of this epistle with an inscription of it to the Ephesians. But that this will determine the controversy, concerning the persons to whom it was sent, I do not say.

(a) Οὕτω γὰρ πρέπειν ἐστὶν ὑμῖν πληρῶσαι πᾶσαν δικαιοσύνην.

(b) ἵνα πληρωθῇ πᾶσα δικαιοσύνη ὑπ' αὐτοῦ.

(c) Γίνεσθε ἔν φρόνιμοι ὡς οἱ ὄφεις, καὶ ἀκέραιοι ὡς αἱ περιστεραί.

(d) Φρόνιμοι γίνεσθε ὡς ὁ ὄφις, καὶ ἀκέραιοι ὡσεὶ περιστεραί.



*less as doves.*

and *harmless as a A. D.*  
dove. 107.

IV. Matth. xii. 33.

*For (e) the tree is known by his fruit.*

IV. Ephes. §. 14.

*The (f) tree is manifest by it's fruit.*

V. Matth. xv. 13.

*Every (g) plant which my heavenly Father has not planted, shall be rooted up.*

V. Trall. §. xi.

*"These (b) are not a plant of the Father."*

He has the same expression in (i) another epistle.

VI. Matth. xviii.

19. *If two of you shall agree on earth, as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.* 20. *For where two or three are gathered together in my name, there am I in the midst of them.*

IV. Ephes. §. 5.

For if the prayer of one or two be of such force; how much more that of the Bishop, and the whole church?

VII. Matth. xix.

VII. Smyrn. §. 6.

12.

(e) Ἐκ γὰρ τῆ καρπῆ τὸ δένδρον γινώσκειται.

(g) Πᾶσα φυτεία — ἐκ-  
ριζοθήσεται.

(f) Φανερόν τὸ δένδρον ἀπὸ τῆ καρπῆ αὐτῆς.

(b) Οὗτοι γὰρ ἐκείσιν φυ-  
τεία παλῶς.

(i) Ad Philadelph. §. 3.

A. D.  
107.

12. He (k) that is able to receive it, let him receive it.

He (l) that receives it, let him receive it.

Ignatius however is not speaking of the same thing with our Saviour, but of quite another matter.

VIII. To the *Philadelphians*, §. 6. He speaks of some, "who seem to him to be but as monuments and sepulchres of the dead, upon which are written only the names of men." Which may be thought to refer to *Matth.* xxiii. 27, &c. but I do not think it material.

IX. To the *Magnesians*, §. 9. "And therefore he, whom they [the Prophets] justly waited for, being come, raised them up from the dead."

He is here supposed to refer to *Matth.* xxvii. 52. But I have taken several passages that plainly refer to *Matthew's* Gospel: and therefore need not insist upon it. Moreover *Ephes.* §. 19. He speaks of a bright star, by which our Lord was manifested to the world: where he is supposed to refer to *Matth.* ii. and undoubtedly confirms that historie.

N. T.

(k) ὁ δυνάμενος λαβεῖν  
λαβεῖτω.

(l) ὁ λαβὼν λαβεῖτω.

(m)  
ἐσχεῖται

N. T.

Ignatius.

A. D.

107.

X. Luke xiv. 27.

*If any man come to me, and hate not his father and mother, — yea, and his own life also, he cannot be my disciple.*

X. Romans, §. 5.

“ Now I begin to be a disciple.”

It has been thought, that he refers to the opposite text in St. Luke. But I think, it can hardly be determined, what particular text he refers to.

XI. John iii. 8.

*The wind bloweth where it listeth, and thou hearest the sound thereof: but (m) canst not tell whence it cometh, and whither it goes. So is every one that is born of the spirit.*

XI. Philadelph. §. John.

7. — Yet the Spirit is not deceived, being from God: for (n) it knows whence it comes, and whither it goes, and reprove secret things.

XII. John viii. 29.

*And he that hath sent me is with me: the father has not left me*

XII. Magnes. §. 8.

That there is one God, who has manifested himself thro' alone:

(m) Ἄλλ' ἐκ οἷδας πόθεν ἔρχεται, καὶ ποῦ ὑπάγει.

(n) Οἶδεν γὰρ πόθεν ἔρχεται καὶ ποῦ ὑπάγει. κ. λ.



A. D. 107. *alone: (o) for I do always those things that please him.*

Jesus Christ his Son — who in (p) all things pleased him that sent him.

*Note:* The words I omit here (q) are these: *Who is his eternal word, not coming forth from silence.* Which last expression has afforded a strong objection to the genuineness of these epistles. If the whole be genuine, there is probably a reference to *John i. 1.* in that character of *eternal word*. For my own part, I have (r) suspected the whole which I have omitted to be an interpolation. The connexion is best preserved without those words.

N. T.

XIII. John x. 9.

*I am the door, by me if any man enter in, he shall be saved, &c.*

Ignatius.

XIII. *Philad.* §.

ix. He [Christ] is the door of the Father, by which enter in Abraham, and Isaac, and Jacob, and the Apostles, and the church.

XIV.

(o) "Οτι ἐγὼ τὰ ἄρετα αὐτῷ ποιῶ πάντοτε.

(q) "Ὁς ἐστὶν αὐτῷ λόγος, αἰδῶ. ἐκ ἀπὸ σιγῆς παρεληλυθός.

(r) *Vid. Voss. not. in loc.*

(p) "Ὁς κατὰ πάντα εὐαγγελιστὴς τῷ πέμψαντι αὐτόν.

XIV. John xii. 49.

*For I have not spoken of myself, but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. See*

Ch. v. 19. x. 30. xiv.

11.

XV. John xvi. 28.

*I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.*

XVI. In John's Gospel, Ch. xii. 31. xiv. 30. xv. 11. Satan is called the (s) Prince of this world.

XVII. Acts x. 41.

M

(s) Ὁ ἄρχων τοῦ κόσμου τούτου.

XIV. *Magnes. §. 7.*

A. D.

107.

As therefore the Lord did nothing without the Father, being united to him; neither by himself, nor by his Apostles: &c.

XV. *The same:* As

to one Jesus Christ, who proceedeth from one Father, and exists in one, and is returned to him.

XVI. *Rom. §. 7.*

"The (t) prince of this world would fain carry me away." He has the same expression in another epistle. (u)

XVII. *Smyrn. §. 43.*

— Who

(t) Ὁ ἄρχων τοῦ αἰῶνος τούτου διαρπάσαι με θέλει.

(u) Φεύγετε ἐνέδρας τοῦ ἄρχοντος τοῦ αἰῶνος τούτου. ad *Philad. §. 6.* vid. et *Ephes. §. 17. 19.*

A. D. —Who (x) did eat and drink with him, after he arose from the dead. 3. But (y) after his resurrection he did eat and drink with them.

107.

Comp. Luke xxiv.

42. 43.

Romans.

XVIII. Rom. xv.

7. Wherefore (x) receive ye one another, as Christ also has received us to the glory of God.

XVIII. Philad. §.

11. And I give thanks to God for you (a) that ye have received them, as the Lord you.

Though the original word for *receive* is not the same with that in *Paul*, that alone ought not to render the reference doubtful. *Ignatius* used his memorie. And these two words, προσλαμβάνομαι and δέχομαι are both used in this sense in the N. T.

XIX. In §. v. of his epistle to the *Romans* is supposed to be an allusion to Rom. viii. 38. 39.

St. Paul, Rom. i. 3. 4. Concerning his Son Jesus Christ our Lord, who (b) was made

(x) Οἵτινες συνεφάγομεν, καὶ συνεπίομεν αὐτῷ μετὰ τὸ ἀναστῆναι αὐτὸν ἐκ νεκρῶν.

(x) Διὸ προσλαμβάνεσθε ἀλλήλους, καθὼς καὶ ὁ Χριστὸς προσελάβετο ἡμᾶς εἰς δόξαν Θεῶν.

(b) Τὸ γενομένον ἐκ σπέρματος Δαβὶδ κατὰ σάρκα.

(y) Μετὰ δὲ τὴν ἀνάστασιν συνέφαγεν αὐτοῖς καὶ συνέπιεν.

(a) — ὅτι ἐδέξατο αὐτοὺς ὡς καὶ ἡμεῖς ὁ κύριος.

(c)  
(d)  
(e)  
γιντε,  
χρίσμα  
μένοι  
αὐτῶν



*of the seed of David according to the flesh, and declared to be the Son of God with power.* A. D. 107.

Ignatius Smyrn. §. 1. says: "Our Lord  
" was truly (c) of the race of David, ac-  
" cording to the flesh, the Son of God,  
" according to the will and power of God."

Again he says, *Ephes.* §. 18. *He* (d) *was of the seed of David.* Once more *ib.* §. 20.

That he was, *according to the flesh, of the race* [or family] *of David.* Whether he takes this from the epistle to the *Romans*, or from the genealogies in the Gospels, I cannot say.

N. T.

Ignatius.

XX. I Cor. i. 10.

XX. *Ephes.* §. 2. 1 *Corinth.*

*Now I beseech you, brethren, by the name of our Lord Jesus Christ, that (e) ye all speak the same thing, and that there be no divisions among you;*

It is fitting therefore, that in all manner of waies ye should glorify Jesus Christ, who has glorified you, that (f) in one obedience ye may be

M 2

but

(c) Ὅντα ἐκ γενέσεως Δαβὶδ κατὰ σὰρκα.

(d) Ἐκ σπέρματος μὲν Δαβὶδ.

(e) — ἵνα τὸ αὐτὸ λέγητε, πάντες, καὶ μὴ ᾗ ἐν ὑμῖν δισμάτα, ᾗτε δὲ κατηγεσμένοι ἐν τῷ αὐτῷ νοί, καὶ ἐν τῇ αὐτῇ γνώμῃ.

(f) ἵνα ἐν μιᾷ ὑποταγῇ ᾗτε κατηγεσμένοι τῷ αὐτῷ νοί, καὶ τῇ αὐτῇ γνώμῃ, καὶ τὸ αὐτὸ λέγητε πάντες περὶ τοῦ αὐτοῦ.

*A. D. but that ye be perfectly joined together in the same mind, and in the same judgement.*

*perfectly joined together, in the same mind, and in the same judgement, and may all speak the same thing of the same thing.*

XXI. 1 Cor. i. 18.

*For the preaching of the crosse is to them that perish, foolishnesse: but unto us that are saved, it is the power of God. 19. For it is writen, — I will bring to nothing the (g) understanding of the prudent. 20. Where is the wise? Where is the scribe? Where is the disputer of this world? But we preach Christ, unto the Jews a stumbling block, and unto the*

XXI. Ephes. §. 18.

*Let my life be sacrificed for the doctrine (b) of the crosse, which is a stumbling block unto unbelievers, but to us salvation, and life eternal. Where is the wise? Where is the disputer? Where is the boasting of them that are called prudent?*

Greek

(g) Τὴν σύνεσιν τῶν συνε-  
τῶν ἀδετήσω — Πᾶ σοφός;  
πᾶ γραμματεὺς; πᾶ συζητήτης  
τῷ αἰῶνι τῶν τῶν — ἡμεῖς δὲ  
κηρύσσομεν Χριστὸν ἐσαυρωμέ-  
νον, Ἰουδαίοις σκάνδαλον. κ.λ.

(b) — Τῷ σαυρῷ, ὃ ἐστὶν  
σκάνδαλον τοῖς ἀπιστοῦσι, ἡ-  
μῖν δὲ σωτηρία, καὶ ζωὴ αἰώνι-  
ος. Πᾶ σοφός; ποῦ συζη-  
τητής; ποῦ χαύχῃσις τῶν  
λεγομένων συνετῶν;

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A. D.

107.

Greeks foolishnesse. 24.  
But unto them which  
are called, both Jews  
and Greeks, Christ  
the power of God, and  
the wisdom of God.

XXII. I Cor. iv.

4. For I (i) know no-  
thing by myself, yet am  
I not hereby justified.

XXIII. I Cor. v.7.

Purge out therefore (l)  
the old leaven, that ye  
may be a new lump,  
as ye are unleavened.  
For Christ our pass-  
over is sacrificed for us.  
8. Therefore let us keep  
the feast, not with old  
leaven, neither with  
the leaven of malice  
and wickednesse.

XXII. Rom. §. 5.

But (k) I am not  
therefore justified.

XXIII. Magnes. §.

x. Cast (m) away  
therefore the evil lea-  
ven which is waxed  
old and fowre, and  
be transformed into  
the new leaven, which  
is Jesus Christ.

M 3

XXIV.

(i) Ἀλλ' ἐκ ἐν τῷ δέδι-  
κώμαι.

(l) Ἐκκαθάρατε οὖν τὴν  
παλαιὰν ζύμην, ἵνα ᾦτε νέου  
ἔργου — ὥς ἐορτάζωμεν,  
μὴ ἐν ζύμῃ παλαιᾷ, μηδ' ἐν  
ζύμῃ κακίας καὶ πονηρίας. κ. λ.

(k) Ἀλλ' ἐπὶ παρὰ τοῦτο δε-  
δικώμαι.

(m) Ὑπέρθετε οὖν τὴν κα-  
κὴν ζύμην τὴν παλαιωθεῖσαν,  
καὶ ἐνοξίσασαν, καὶ μεταβάλετε  
εἰς νέαν ζύμην, ἥ ἐστιν Ἰησοῦς  
Χριστός.



A. D.

XXIV. 1 Cor. vi.

107.

9. 10. Be not (n) deceived: neither fornicators, — nor adulterers, nor effeminate, nor abusers of themselves with mankind, shall inherit the kingdom of God.

XXV. 1 Cor. xv.

8. And last (p) of all, he was seen of me also, as of one born out of due time.

2 Cor.

XXVI. 2 Cor. v.

14. For the love of Christ constrains us —

(n) Μὴ μολυνᾶσθε — βασιλείαν Θεοῦ ἔκληρονομήσασιν.

(p) Ἐξατον δὲ πάντων, ὡς περὶ τῷ ἐκτρώματι, ὥς θηκάμοι.

XXIV. Ephes. §.

xvi. Be not (o) deceived, my brethren, corrupters of houses [or families] shall not inherit the kingdom of God. See also Philad. §. 3. at the end.

XXV. Rom. §.

ix. For (q) I am not worthy, being the last of them, and one born out of due time. But I have obtained mercy to be some body, if I shall get to God.

It is plain, he imitates *Paul's* style.

XXVI. Rom. §.

vi. Him I seek, who died for us: him I

(o) Μὴ πλανᾶσθε — αἰκοφθόροι βασιλείαν Θεοῦ ἔκληρονομήσασιν.

(q) --- ὧν ἕξατον αὐτῶν, καὶ ἐκτρώμα· ἀλλ' ἠλέημαί τις εἶναι, ἐὰν Θεοῦ ἐπιτύχω. *Conf.* 1 Cor. vii. 25: 1 Tim. i. 15: 16. et Ignat. Smyrn. §. 11. ἕξατον αὐτῶν ὧν.

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15. *And that he died for all, that they which live, should not henceforth live unto themselves, but unto him which died for them, and rose again.*

desire, who rose again for us.

A. D.

107.

XXVII. Gal. i. 1.

*Paul an Apostle, not (r) of men, neither by man, but by Jesus Christ, and God the Father.*

XXVII. Philadelph. §. 1. which Bishop [of the Philadelphians] I know obtained the ministration for the public, not of himself, nor (s) by men, nor out of vain glory, but by the love of God the Father, and the Lord Jesus Christ.

XXVIII. Gal. v.

4. *Christ is become of no effect unto you: whosoever of you are justified by the law, ye are fallen from grace.*

XXVIII. Magnes. §. viii. For if we still live according to Judaism, we confess we have not received grace.

M 4

XXIX.

(r) Οὐκ ἀπ' ἀνθρώπων, ἀλλ' ἐκ τοῦ κυρίου καὶ θεοῦ πατρὸς.

(s) Οὐκ ἀπ' ἑαυτοῦ, οὐδ' ἐκ ἀνθρώπων, κ. λ.

A. D. XXIX. I think, that *Ignatius* in his salu-  
 107.  
 Eph. f. tation of the church of *Ephesus* alludes to  
*Eph.* i. 3. 4. and iii. 19. But as he has ex-  
 pressly owned the epistle of *St. Paul* to the  
*Ephesians* [numb. i.] and there are divers  
 other allusions to that epistle to be taken no-  
 tice of, I omit it.

N. T.

*Ignatius.**Eph.*XXX. *Eph.* ii. 22.XXX. *Ephes.* §. ix.

*In whom ye also are  
 builded for an habita-  
 tion of God through  
 the Spirit. See ver.  
 20. 21.*

As being stones of  
 the temple of the  
 Father, prepared for  
 the building of God  
 the Father; drawn  
 up on high by the  
 engine of Jesus Christ,  
 which is the crosse,  
 using for a rope the  
 Holy Ghost.

*Smyrn.* §. 1. He may allude also to the  
 foregoing verses of *Ephes.* ii. When he says,  
 “ that *Christ* by his passion and resurrection  
 had lifted up a sign for all ages, to his holy  
 and faithful people, whether they be *Jews*, or  
*Gentils*, in one body of his church”.

N. T.

*Ignatius.*XXXI. *Ephes.* iv.XXXI. *Magnes.* §.

3. Endeavoring to vii. Coming toge-

keep



keep the unity of the Spirit, in the bond of peace. 4. *There is one body, and one Spirit, even as ye are called in one hope of your calling.* 5. *One Lord, one faith.*

XXXII. Eph. v. 2.

*And walk in love, as Christ also has loved us, and has (u) given himself for us, an offering and a sacrifice to God, for a sweet smelling savour.*

XXXIII. Eph. v.

25. *Husbands, love your wives, even as Christ also loved the church.*

ther into one place, *A. D.*  
let there be one (t) <sup>107.</sup>  
prayer, one supplication, one mind, *one* hope, in charity and joy undefiled. There is *one Lord Jesus Christ.*

XXXII. Ephes. §.

1. That I may become the disciple of him, (x) who offered himself for us to God, an offering and a sacrifice.

XXXIII. Polycarp.

§. v. In like manner, exhort my brethren, in the name of Jesus Christ, to love their

29. For

(t) Μία προσευχή, μία δέσσις. The Arch-Bishop: *Have one common prayer, one supplication.* Which is according to the larger, or interpolated epistles. But as his Lordship professes to translate the *smaller*, I think, with submission, it had been better to follow them here also: though by putting the word *common* in *Italic* he has hinted, that it is not in the original.

(u) Καὶ παρέδωκεν ἑαυτὸν ὑπὲρ ἡμῶν προσφορὰν καὶ θυσίαν τῷ Θεῷ.

(x) Τὸ ὑπὲρ ἡμῶν ἑαυτὸν ἀνενεσχόντῳ Θεῷ προσφορὰν καὶ θυσίαν.

A. D. 29. For no man wives, as (x) the Lord  
 107. bateth his own flesh, the church.  
 but nourisheth, and  
 cherisheth it, as (y)  
 the Lord the church.

30. For we are  
 members of his body,  
 of his flesh, and of  
 his bones.

XXXIV. Ephes.  
 vi. 13. Wherefore take  
 unto you the whole ar-  
 mour of God. 14.  
 Stand therefore having  
 your loins girt about  
 with truth, and hav-  
 ing on the breast plate  
 of righteousness. 16.  
 Above all taking the  
 shield of faith. — 17.  
 And take the helmet  
 of salvation, and the  
 sword of the Spirit,  
 which is the word of  
 God.

(y) Καθὼς καὶ ὁ τὴν ἐκκλη-  
 σίαν.

Ephes. §. v. That  
 he may acknowledge  
 by the things ye do,  
 that ye are members  
 of his Son.

XXXIV. Polycarp.  
 §. 6. Let none of  
 you be found a de-  
 fenter, but let your  
 baptism remain, as  
 [your] arms, faith  
 as a helmet, love as  
 a spear, patience as  
 whole armour.

XXXV.

(x) Ὡς ὁ κύριος τὴν ἐκ-  
 κλησίαν.

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XXXV. Philip. i. XXXV. Rom. §. A. D.

21. For me to live is vi. He (b) is the gain <sup>107.</sup>  
Christ, and to die (a) that is laid up for <sup>Philip.</sup>  
is gain. me.

And that he refers to this text of the *Philippians*, is farther evident, in that he is here entreating the *Romans* not to desire his life, and prevent his suffering for Christ: and would have them consider the *things (c) that straiten him*: or, how he was straitened, as *Paul (d)* also says he was. ver. 23.

N. T.

Ignatius.

XXXVI. Philip.

XXXVI. Phila-

ii. 3. Let (e) nothing delph. §. viii. I be-

be done through strife. seech you, that (f)  
5. Let this mind be ye do nothing through  
in you, which was also strife, but according  
in Christ Jesus. to the instruction of  
Christ.

XXXVII. Col. i.

XXXVII. Eph. §. Colos.

7. As ye also learned ii. For what con-  
of

(a) Καὶ τὸ ἀποθανεῖν, κέρ-  
δος.

(b) Ὁ δὲ τοκετὸς μοι ἐπί-  
κεται. Ille lucrum mihi ad-  
jacet. Vers. Lat.

(c) Εἰδὼς τὰ συνέχοντά με.

(d) Συνέχομαι γὰρ ἐκ  
τῶν δύο.

(e) Μηδὲν κατὰ ἐρίθειαν  
— τὸτο γὰρ φρονέειν ἐν  
ὑμῖν ὁ καὶ ἐν Χριστῷ Ἰησοῦ.

(f) Παρακαλῶ δὲ ὑμᾶς,  
μηδὲν κατὰ ἐρίθειαν πράσσειν,  
ἀλλὰ κατὰ χρηστομαθίαν.



*A. D.* of Epaphras (g) our cerns Burrhus my (h)  
 107. dear fellow servant, fellow servant, and  
 who is for you a according to God  
 faithful minister of your Deacon, blessed  
 Jesus Christ. See iv.7. in all things.

1 *Theff.*

XXXVIII. 1 *Theff.*  
 v. 17. Pray without  
 (i) ceasing.

XXXVIII. *Polyc.*  
 §. 1. Be at leisure (k)  
 to pray without ceas-  
 ing.

And to the *Ephes.* §. x. he writes: pray  
 also for other men (l) without ceasing. Which  
 are the very words of St. Paul's advice.

N. T.

*Ignatius.*

2 *Tim.*

XXXIX. 2 *Tim.*  
 i. 16. The Lord give  
 mercy to the house of  
 Onesiphorus, for he (n)  
 oft refreshed me, and  
 was not ashamed of  
 my chain.

XXXIX. *Eph.* §.  
 ii. And Crocus —  
 has in (m) all things  
 refreshed [or com-  
 forted] me, as the  
 Father of our Lord  
 Jesus Christ shall al-  
 so refresh him."

18. The Lord grant

unto

(g) Τῷ ἀγαπητῷ συνδούλῳ  
 ἡμῶν, ὅς ἐστι πιστὸς ὑπὲρ ὑμῶν  
 διάκονος τῷ Χριστῷ.

(i) Ἀδιαλείπτως προσεύ-  
 χεσθε.

(l) Καὶ ὑπὲρ τῶν ἄλλων δὲ ἀνθρώπων ἀδιαλείπτως προ-  
 σεύχετε.

(m) Κατὰ πάντα με ἀνέπαυσεν, ὡς καὶ αὐτὸν ὁ πατὴρ Ἰησοῦς  
 Χριστὸς ἀναψύξει.

(n) Ὅτι πολλάκις με ἀνέψυξε, καὶ τὴν αἰνσίην μου ἐκ ἐπι-  
 χύθη.

(b) Περὶ δὲ τοῦ συνδούλου μου  
 Βέρρου, τοῦ κατὰ Θεὸν διακόνου  
 ὑμῶν ἐν παντί εὐλογημένου.

(k) Προσευχαῖς ὀλόαζε ἀ-  
 διαλείπτως.

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unto him, that he may  
find mercy of the Lord  
in that day.

He has more to the *A. D.*  
same purpose, *Smyrn.* <sup>107.</sup>

§. 9. 10. and says:  
“ My soul be for  
“ yours, and my  
“ bonds, which ye  
“ have not despised,  
“ nor been ashamed  
“ of.”

XL. 2 Tim. ii. 4.  
No man (p) that  
warreth, entangleth  
himself with the af-  
fairs of this life, that  
he may please him who  
hath chosen him to be a  
soldier.

XL. Polycarp. §. vi.  
Please (q) him, under  
whom ye war, and  
from whom ye receive  
your wages.

XLI. Tit. ii. 3.  
The (r) aged women,  
that they be in beha-  
viour as becometh god-  
liness.

XLI. Trall. §. iii. Titus.  
Whose (s) very be-  
haviour is an excel-  
lent instruction.  
[speaking of their  
Bishop.]

The

(o) Καὶ τὰ δεσμά μου, ἃ ἔχω ὑπερηφανήσατε, οὐδὲ ἐπηχύνετε.  
(p) Οὐδεὶς στρατευόμενος ἐμπλέκεται ταῖς τῆ βίης  
πραγματείαις, ἵνα τῷ στρατο-  
λογήσαντι ἀρέσῃ.

(q) Ἀρέσκετε ὡς στρατεύετε.

(r) Πρεσβυτίδας ὡσαύτως  
ἐν κατασκήματι ἱεροπρεπεῖς.

(s) Οὗ αὐτὸ τὸ κατάστημα  
μεγάλῃ μαθητείᾳ.

A. D.

107.

The only reason of taking notice of this place is the word *καλᾶσεμ.α*, *behaviour*, which is no where in the N. T. but this place to *Titus*.

N. T.

*Ignatins.**Philom.*XLII. *Philem. ver.*XLII. *Ephes. §. ii.*

20. *Yea (t) brother, let me have joy of thee in the Lord.*

And (u) may I always have joy of you.

This phrase of St. Paul to Philemon occurs in several (x) of Ignatius's epistles.

N. T.

*Ignatius.**Hebrews.*XLIII. *Heb. x.*XLIII. *Ephes. §.*

28. *He that despised Moses law, died without mercy, under two or three witnesses. 29. Of how much sorer punishment shall he be thought worthy, who has trodden under foot the Son of God, and hath counted the blood of the covenant, where-with he was sanctified,*

xvi. If therefore they who do these things according to the flesh have died, [or suffered death] how much more shall he who by wicked doctrine corrupts the faith of God, for which Jesus Christ was crucified? Such a one being defiled,

an

(t) Ἐγώ σε ἐνδύμην ἐν κυ-  
ρίῳ.

(u) Ὁναίμην ὑμῶν διὰ  
παντός.

(x) *Magnes. §. xii. Polycarp. §. vi.*



*an unholy thing.*

shall go into fire un-  
quenchable, as shall  
he who hears him.

A. D.  
107.

XLIV. Hebr. xiii.

9. (y) *Be not carried about with divers and strange doctrines: for it is a good thing, that the heart be established with grace, not with meats, which have not profited them which have been occupied therein.*

XLIV. Magnes.

§. viii. Be (z) not deceived with heterodox opinions, nor with old fables, which are unprofitable. For if we still continue to live according to the Jewish law, we confess, we have not received grace.

The larger or interpolated epistles of Ignatius are in this place thus: *Be not deceived with heterodox opinions, nor give heed to fables and endless genealogies, [1 Tim. i. 4.] and to the Jewish pride. Old things are passed away: behold, all things are become new. [2 Cor. v. 17.] Whence I think it must be owned, that by old fables which are unprofitable, the author was led to think of 1 Tim.*

(y) Διδαχαῖς ποικίλαις  
καὶ ξέναις μὴ περιφέρεσθε· καλὸν  
γὰρ χάριτι βεβαιῶσθαι τὴν  
καρδίαν, ἢ βράμασιν, ἐν οἷς  
ἐκ ὠρελήθησαν οἱ περιπατή-  
οντες.

(z) Μὴ πλανᾶσθε ταῖς ἑτε-  
ροδοξίαις, μηδὲ μυθεύμασιν  
τοῖς παλαιοῖς ἀνωρελίσιν ἔσιν.  
κ. λ.

*A. D.* Tim. i. 4. and was therefore induced to put  
 107. down that place distinctly. Nevertheless, I think the whole passage of the *smaller* epistles contains a probable allusion to Heb. xiii. 9.

*James.* XLV. *Ignatius*, Ephes. §. v. *For it is written: God resisteth the proud.* Which words are indeed in *James* iv. 6. and 1 *Pet.* v. 5. But it is most probable, that *Ignatius* refers to *Prov.* iii. 34.

N. T.

*Ignatius.*

1 *Peter.* XLVI. 1 *Pet.* v. 5. *Yea (a) all of you be subject one to another.*

XLVI. *Magnes.* §. xiii. *Be (b) subject to the Bishop, and to one another.*

1 *John.* XLVII. 1 *John* i. 2. *And the life was manifested, — and — we shew unto you that eternal life, which (c) was with the Father, and was manifested unto us.*

XLVII. *Magnes.* §. vi. — *Jesus Christ, (d) who was with the Father before the world was, and in the end appeared.*

This is the doctrine of the New Testament. But the same thing being said like-  
 wife

(a) Πάντες δὲ ἀλλήλοις ὑποτασσόμενοι.

(c) Ὅτις ἦν πρὸς τὸν πατέρα, καὶ ἐφανερώθη ἡμῖν.

(b) Ὑποτάγητε τῷ ἐπισκόπῳ καὶ ἀλλήλοις.

(d) Ὅς πρὸ αἰῶνων παρὰ πατρί ἦν, καὶ ἐν τέλει ἐφάνη.

(e) Εὐκαὶ ἕγια  
 δέται σε  
 (g) Ν

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wife in other texts, as *Tit.* i. 3. *1 Pet.* i. 20. *A. D.*  
 one can hardly say positively, that *Ignatius* <sup>107.</sup>  
 refers to the epistle of *John*.

N. T.

*Ignatius.*

XLVIII. 3 John

XLVIII. *Magnes.* 3 *John.*

2. *Beloved, I wish* §. xiii. That (f) what  
*above (e) all things* ever ye do, ye may  
*that thou mayst prof-* prosper in flesh and  
*per, and be in health,* spirit, &c.  
*even as thy soul prof-*  
*pereth.*

When *Ignatius* writes *Smyrn.* §. x. "Ye have well done, that ye have received *Philo*, and *Reus Agathopus*, who followed me for the word of God, as the servants [or Deacons] of Christ our God:" There is a great resemblance with ver. 5. 6. 7. 8. of this third epistle of *John*.

XLIX. Beside these allusions and references to particular books, or texts, of the New Testament; it has been observed by (g) some learned men, that this ancient writer has made mention of the scriptures of the N. T. under some general names and divisions.

N

L. *Phi-*

(e) Εὐχομαι σε εὐοδῆσαι  
 καὶ ὑγιαίνειν, καθὼς καὶ εὐο-  
 δῆται σε ἡ Πνεύματι.

(f) Κατευοδαθῆτε σαρκὶ  
 καὶ πνεύματι.

(g) *Vid. Millii Prolegom.* n. 198. 199.



A. D.

107.

L. *Philadelph.* §. v. "Fleeing (*b*) to the  
 " Gospel, as the flesh of Jesus, and to the  
 " Apostles as the presbyterie of the church  
 " Let us also love the Prophets, because  
 " that they also spoke of the Gospel, and  
 " hoped in him, [ or *Christ* ] and expected  
 " him."

In this place *Grabe*, and *Mill*, understand by *the Gospel*, the book or volume of the Gospels; by *the Apostles*, the book or volume of their epistles: as by *the Prophets* the volume, or whole canon of the Old Testament. And (*i*) *Le Clerc*, who assents to the truth of the observation of these learned men, has farther commented upon this passage in this manner. " Which words, says he, as it seems, are to be understood of the *Evangelic*, and *Apostolic* writings. So that what *Ignatius* intends is this: that in order to understand the will of God, he fled to the Gospels, which he believed no less, than if *Christ* himself, in the flesh, that is, in the condition he was in on earth, present and still living among men, delivered with his own mouth those dis-

" courtes

(*b*) Προσφυγὰν τῷ εὐαγγελίῳ, ὡς σαρκὶ Ἰησοῦ, καὶ τοῖς ἀποστόλοις, ὡς πρεσβυτερίῳ ἐκκλησίας· καὶ τοὺς προφῆτας δὲ ἀγαπῶμεν. κ. λ.

(*i*) *Vid. Histor. Ec. An. D.* 116. §. 25.

(*k*)  
 κυρίῳ ἡ  
 γὰρ ἀγ  
 ἡ γγέλα

“ courses which are contained in the Gospels. *A. D.*

“ As also, *he fled to the writings of the A-*

“ *postles*, whom he esteemed as the presby-

“ *terie* of the whole *Christian* church, under

“ *Christ* the universal Bishop, which [pres-

“ *byterie*] taught all Christian societies what

“ they ought to believe. Whence it is suf-

“ ficiently manifest, how much the sacred

“ books of the N. T. were esteemed at that

“ time. He adds: *Let us also love the Pro-*

“ *phets*. Which words intend the Old Test-

“ ament, as writen: for the Prophets could

“ not be otherwise known to *Ignatius*. Nor

“ ought it to be passed by without obser-

“ vation, that he in the first place mentions

“ the writings of the N. T. by which we

“ are Christians, as his *refuge*: and in the

“ second place the books of the O. T. be-

“ cause the *New* may be confirmed out of

“ them.”

LI. Again. *Philadelph.* §. ix. “ But (*k*)

“ the Gospel has somewhat in it more ex-

“ cellent, the appearance of our Lord Jesus

“ Christ, his passion and resurrection. For

“ the beloved Prophets referred to him,

N 2

“ but

(*k*) Ἐξαίρετον δέ τι ἔχει τὸ εὐαγγέλιον, τὴν παρυσίαν τῆς κυρίας ἡμῶν Ἰησοῦ Χριστοῦ, τὸ πάθος αὐτοῦ, καὶ τὴν ἀνάστασιν· οἱ γὰρ ἀγαπητοὶ προφῆται κατήγγειλαν εἰς αὐτόν· τὸ δὲ εὐαγγέλιον ἀπάρτισμά ἐστιν ἀρθασίας.

A. D. " but the Gospel is the perfection of incor-  
 107. ruption."

LII. *Smyrn.* §. 7. " Ye (*l*) ought to  
 " hearken to the Prophets, but especially to  
 " the Gospel, in which the passion has been  
 " manifested to us, and the resurrection  
 " perfected,"

In these two places *Mill* supposes to be  
 meant the book of the Gospels. And in  
 the following passage by *Gospel* he supposes  
 to be meant the canon of the New Testa-  
 ment in general.

LIII. *Smyrn.* §. v. " Whom (*m*) neither  
 " the prophecies, nor the law of *Moses* have  
 " persuaded: nor yet the Gospel even to  
 " this day, nor the sufferings of every one  
 " of us."

LIV. *Philadelph.* §. viii. " Because (*n*)  
 " I have heard of some who say, unless I  
 " find it in the ancients [some are for ar-  
 " chives],

(*l*) Προσέχειν δὲ τοῖς προφήταις, ἐξαιρέτως δὲ τῷ εὐαγγε-  
 λίῳ, ἐν ᾧ τὸ πάθος ἡμῖν δεδοήλωται, καὶ ἡ ἀνάστασις τετε-  
 λείωται.

(*m*) Οὐς ἐκ ἔπεισαν αἱ προφητεῖαι, ἐδ' ὁ νόμος Μωσίου·  
 ἀλλ' ἐδὲ μέχρι νῦν τὸ εὐαγγέλιον, ἐδὲ τὰ ἡμέτερα τῶν κατ'  
 ἄνδρα παθήματα.

(*n*) Ἐπεὶ ἤκουσα τινων λεγόντων ὅτι ἔαν μὴ ἐν τοῖς ἀρχαίοις  
 εὑρω, ἐν τῷ εὐαγγελίῳ ἢ πισένω καὶ λέγοντι μὴ αὐτοῖς, ὅτι  
 γέγραπται, ἀπεκρίθησαν μοι ὅτι πρόκειται. [al. ἢ πρόκειται·  
 vid. Voss. in loc.] ἐμοὶ δὲ ἀρχαῖά ἐσιν Ἰησοῦς Χριστός· τὴ  
 ἀδικία ἀρχαῖα ὁ σαυρὸς αὐτῷ, καὶ ὁ θάνατος καὶ ἡ ἀνάστασις αὐτοῦ  
 καὶ ἡ πίσις ἡ δὲ αὐτῷ.



“ *chirves*,] I do not believe in the Gospel : And A. D.  
107.  
 “ I said unto them, it is written ; they an-  
 “ swered me, it is not mentioned. But to  
 “ me instead of all ancients is Jesus Christ.  
 “ And the uncorrupted ancient [doctrines]  
 “ are his cross, and his death, and his resur-  
 “ rection, and the faith which is by him.”

This difficult text I have rendered as near as I could according to the sense in which it is understood by *Le Clerc* (o), which I think to be the most likely meaning. He supposes it to be an answer to the *Jews*, who refused to believe the Gospel, for want of some clearer prophecies in the Old Testament. I have thought proper to take this notice of this passage, to prevent any wrong conclusions from it, as it stands in the Arch-Bishop's translation.

LV. We are to observe one place more. *Smyrn.* §. iii. “ And when he [*Christ*]  
 “ came to those who were with Peter, he  
 “ (p) said unto them : *Take, handle me, and*  
 “ *see that I am not an incorporeal demon.*” Or  
 in other words, I am not a spirit.

N 3

Eusebe

(o) *Vid. Hist. E.* 116. 26. *et ad loc. Ignat. ap. Patr. A.*  
*Ed.* 1724.

(p) Ἐφη αὐτοῖς· λάβετε, ἠψαλάσσετε με, καὶ ἴδετε, ὅτι ἐγὼ  
 εἰμι δαιμόνιον ἀσώματον.

A. D. 107. *Eusebe* (q) has quoted this passage of *Ignatius*, and says, he did not know whence *Ignatius* took these words of our Saviour. But *Jerome* (r) says, it was taken out of the *Gospel according to the Hebrews*. If these ancient writers, and some learned moderns, had not suspected these words to be taken out of some particular writing; I think one might have supposed, that *Ignatius* only quoted *Luke's Gospel* in a loose manner, where is exactly the same sense. Ch. xxiv. 39. *Behold my hands and my feet, that it is I myself. Handle me and see, for a spirit has not flesh and bones, as ye see me have.* And if it had not been a disputed point, I should have inserted this passage above, as a quotation of the *Gospel of St. Luke*, or a reference to it. I find *Mr. Le Clerc* so much of the same mind, that I shall place his words (s)

(q) *H. E. L. 3. c. 36. p. 108. A.*

(r) *De Vir. Ill. n. 16. in Ignatio. Vid. et Grabe spirit. T. i. p. 25.*

(s) Quae crediderim quidem *Hieronymo* fuisse in evangelio *Hebraeorum*; sed videntur esse paraphrasis verborum, quae sunt *Lucæ*, cap. xxiv. 39. quâ uti potuit *Ignatius*, pro more antiquissimorum patrum, qui persaepe scripturae sensum potius quam verba laudant. Certè *Ignatius* ea verba *Matthaeo* non tribuit, et *Nazaræi* etiam historiam, quae apud *Lucam* exstabat, potuerunt suo exemplari *Matthaei* nonnihil immutatam inserere; ita ut utrique ex eodem fonte hauserint, non *Ignatius* ex *Nazaræis*. *Dissertar. iii. quae est de iv. Evangeliiis: ad calcem Harmoniae Evangelicae.*

in the margin. And I would also add, that it was the opinion of (t) *Isaac Casaubon*, and Bishop *Pearson*, that *Ignatius* did not quote these words out of the Gospel of the Hebrews, but that they were afterwards inserted in it.

A. D.  
107.

Having shewn the opinion of these learned men, I beg leave to detain the reader a little longer, while I set before him this passage with the context more at large. In opposition to some heretics *Ignatius* says: 'Christ truly suffered, as he also truly raised up himself: not as some unbelievers say, that he only seemed to suffer, they themselves only seeming to be. And (u) as they think, so shall it happen to them, to be incorporeal and phantastical. [in the original, literally, *incorporeal and demoniac.*]

N 4

' But

(t) Quin est fortasse verius, non ex Evangelio Hebraico *Ignatium* illa verba descripsisse, verum traditionem allegasse, non scriptam, quae postea in literas fuerit relata, et Hebraeorum Evangelio quod *Matthaeo* tribuebant inserta. *Casaub.* Exerc. ad *Baron.* xvi. Num. 126. *Pearson* having cited this passage approves it; Et hoc quidem multo mihi verifimilius videtur. *Vindic. Ign.* P. 2. Cap. 9. And again afterwards: Quidni pariter et *S. Ignatius*, [inquit *Pearsonus*] qui cum Apostolis et eorum discipulis versatus est, praesertim eo tempore, quo scriptis Evangeliiis uti forte eo non licebat, eandem historiam quam narrat *S. Lucas* aliis verbis explicaret? *Ibid.*

(u) Καὶ καθὼς φρονοῦσιν, καὶ συμβήσεται αὐτοῖς, οὗτοι ἀσωμάτοι καὶ δαιμονικοί.



A. D.

107.

‘ But I know, that after the resurrection he  
 ‘ was in the flesh, and I believe him to be so  
 ‘ still. And when he came to those who  
 ‘ were with Peter, he said to them: *Take,*  
 ‘ *handle me, and see that I am not an incor-*  
 ‘ *poreal phantom.*’ From whence I think it  
 appears, *Ignatius* was wont to use the words  
*demon* and *demoniac*, as equivalent to *phantom*  
 or spirit, and *phantastical*. This being his stile,  
 if he had not *St. Luke* before him, (as it is  
 very likely, in his circumstances, he had not;)   
 it was very natural for him to represent the  
 sense of that text of *St. Luke’s Gospel*, just  
 as we see in this passage.

I shall now make two observations:

1. That this is the first place of the *Apo-*  
*stolical* Fathers, in which we have a passage,  
 I do not say quoted from, but found in, an  
 apocryphal book of the New Testament.  
 And this is the first in *Grabe’s* collection of  
 the fragments of the *Gospel* according to the  
*Hebrews*. It will not be improper for me  
 to confirm this observation by the judgement  
 of *Mr. Le Clerc*, who has been so conversant  
 with these writers. He says then (x) expres-  
 ly,

(x) Non animadverti ulla uspiam Evangelia, aut scripta  
 Apocrypha ad historiam aut doctrinam Christi pertinentia, ab  
 iis laudari; excepto uno illo *Ignatii*, in quo videri possit lau-  
 dare Evangelium *Nazaraeorum*; sed quem ex *Luca* expressum  
 potius existimaverim, ut jam dixi. Ibid. p. 542. b.

ly, ' that he has not observed in any of the  
 ' *Apostolical* Fathers (he means those already  
 ' here quoted, and St. *Polycarp*, who will  
 ' next follow :) any quotations of apocryphal  
 ' books, concerning the doctrine or historie  
 ' of Christ, except only this one passage of  
 ' *Ignatius* : In which he may seem to quote  
 ' the Gospel of the *Nazarenes*, but I rather  
 ' think, says he, the place taken from St.  
 ' *Luke*.'

A. D.

107.

2. I would observe concerning the Gospel according to the *Hebrews*, That this passage of it affords an argument, that it was composed after our genuine Gospels; because it appears to be taken out of St. *Luke*'s Gospel, only with a little alteration; in conformity perhaps to this very place of *Ignatius*. I think I could argue the same thing from some other passages of that Gospel of the *Hebrews*. But we may have a better opportunity of shewing more at large, that the ground-work of that Gospel is St. *Matthew*'s Gospel; to which have been made additions of things taken out of St. *Luke*'s, (and perhaps other Gospels) and other matters, that had been delivered by oral tradition.

LVI. Thus I have given an account of the testimonie, which *Ignatius* affords to the books  
 of

A. D.

107.

of the New Testament, without any respect to the larger epistles, except in numb. xlv. where I have particularly mentioned them. The larger epistles would have supplied me with many more, and express quotations of the Gospels and Epistles, if we could allow them to be genuine. But beside the many other arguments against their genuineness, this may be one, that there are more quotations out of the Old and New Testament, than could be well expected. The larger epistles were plainly composed by a man at leisure. *Ignatius* at his writing was very much straitened for time, being at once a traveller, and a prisoner under a strong guard; and at the places where he rested much engaged by the kind and respectful visits of the Christians there, and from the neighboring cities, and in giving them exhortations by word of mouth. I have endeavored to take nothing, but what is genuine. The *Greek* edition, even of the *smaller* epistle to the *Romans*, as now published by *Ruinart*, would have afforded me two references or quotations more than I have taken; one of *Matthew* xvi. 26. the other of *2 Cor.* iv. 8. the words of which texts are there at length. But *Grabe* (y) has honest-

(y) Neque tamen dissimulare possum, et istud non omnino  
sincerum.

Ch  
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Patr.



# Chap. V. St. IGNATIUS.

187

ly and ingenuously owned, he suspects them to be additions, they being wanting in the ancient *Latin* version of that epistle.

A. D.

107.

The sum of  
his testi-  
monie.

LVII. We may now sum up the testimonie of *Ignatius*. And in the first place, he has expressly ascribed the epistle to the *Epbesians* to *St. Paul*. In the next place, here are plain allusions to the Gospels of *St. Matthew* and *St. John*. Whether he has alluded to the Gospel of *St. Luke*, is doubtful, unless we allow him to refer to it in the passage at numb. lv. The other allusions here taken from *Ignatius* relate to the *Acts* of the *Apostles*, the epistle to *Romans*, first and second to the *Corinthians*, *Galatians*, *Epbesians*, *Philippians*, *Colossians*, first to the *Thessalonians*, second to *Timothie*, to *Titus*, *Philemon*, *Hebrews*, first epistle of *Peter*, first and third epistles of *John*. And most of these allusions, I apprehend, will be allowed manifest. The least considerable seem to be those to the *Colossians*, *Titus*, and the *Hebrews*. And if any think likewise, the agreement between *Ignatius* and some of the other books not material, I shall not contend about

sincerum, sed loca scripturae, 2 *Cor.* iv. et *Matth.* xvi. aliaque, addita videri, quae a vetere versione absunt. *Grabe spicil. Patr. T. 2. p. 8.*

*A. D.* about it. Every one is now able to judge  
<sup>107.</sup> for himself. But I think, there are some references to the greatest part of these books, which will not be disputed.

And besides, here are terms used by him, importing a collection of the Gospels, and of the Epistles of the Apostles, and of the books of the New Testament in general.





C H A P. VI.

St. P O L Y C A R P.

*His Historie.*

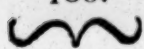
**T**HE character and age of *Polycarp*, A. D.  
108.  
and the genuinnesse of his remaining  
epistle to the *Philippians*, will appear from  
some passages of *Irenaeus*, Bishop of *Lyons*  
in *Gaul*. These passages will also serve to  
shew at the same time the age, and conse-  
quently the authority of *Irenaeus* himself,  
and the value of his testimonie, when we  
shall come to make use of it.

*Irenaeus* (a) says in his excellent work a-  
gainst all heresies : “ And *Polycarp* teaches  
‘ the same things, who was not only taught  
‘ by the Apostles, and had conversed with  
‘ many who had seen Christ, but was also  
‘ by the Apostles appointed Bishop of the  
‘ church of *Smyrna* in *Asia*. Whom also I  
‘ saw in my early age : (for he lived long,  
‘ and at a great age suffered a glorious and  
‘ splendid

(a) L. 3. c. 3. §. 4. Edit. Mass. et apud Euseb. H. E.  
L. iv. cap. 14.



A. D.  
108.



‘ splendid martyrdom :) I say *Polycarp* alwaies  
 ‘ taught these things, which he had learned  
 ‘ from the Apostles, which he delivered to  
 ‘ the church, and which alone are true. To  
 ‘ this bear witnesse all the churches in *Asia*,  
 ‘ and they who to this time have succeeded  
 ‘ *Polycarp*; that he is a more credible and  
 ‘ sure witnesse of the truth than *Valentinus*  
 ‘ and *Marcion*, and other authors of corrupt  
 ‘ opinions. Who also when he came to  
 ‘ *Rome* in (A) the time of *Anicetus* con-  
 ‘ verted many of the before-mentioned he-  
 ‘ retics to the church of God, declaring that  
 ‘ to be the one and only truth which had been  
 ‘ received from the Apostles, and was deli-  
 ‘ vered by the church. And there (B) are  
 ‘ those

(A) The occasion of *Polycarp's* journey to *Rome* is said to be some controversie about the time of keeping *Easter*. See *Euseb. H. E. L. iv. c. 14.* *Hieron. de Vir. Ill. c. 17.* But learned men are not agreed about the time of it. It must be determined by that of *Anicetus* being Bishop of *Rome*. Bishop *Pearson*, as he places the Bishoprick of *Anicetus* in the begining of the reign of *Antonine* the Pious, places this journey accordingly about the year 142. *Oper. Post. Diff. ii. c. 14.* Others in 153. *Basnage Ann. 153. §. 64.* Others in 158. or 160. See *Pagi. Crit. 165. n. v. Du Pin Bibl. Polycarpe.*

(B) The same storie is told with different circumstances by *Epiphanius H. 30. c. 24.* But the truth of it has been sometimes called in question. It is observable, that *Irenaeus*, though personally acquainted with *Polycarp*, does not say, that he had it himself from him: but that *there were some, who heard him say as much: καὶ εἰσὶν οἱ ἀκηκόοντες αὐτοῦ.* It is not at all likely, that

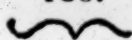
those who have heard him say, that *John*,  
 the disciple of the Lord, going to bathe at  
*Ephesus*, and seeing *Cerintus* already in the  
 bath, came out again in haste without bath-  
 ing, saying to those who were with him :  
*Let us flee hence, lest the bath should fall,*  
*while Cerintus the enemy of the truth is*  
*within.* And *Polycarp* himself, *Marcion*  
 once coming in his way, and saying to  
 him, *Do you own me?* he answered : *I own*  
*you to be the first born of Satan.* . . . .  
 There is also a most excellent epistle of  
*Polycarp* written to the *Philippians* : from  
 which they who are willing and are con-  
 cerned for their own salvation, may learn  
 both the character of his faith, and the  
 doctrine of the truth.

A. D.  
108.

## This

that the Apostle *John* should go to a public bath. *Epiphanius*, or whoever formed the storie, as related by him, saw this impropriety : and therefore, says, that *John* was moved by the Spirit to go thither. *Ἡραγκάσθη ὑπὸ τῆς ἁγίας πνεύματος προσελθεῖν εἰς τὴν βαλανίαν.* And *Theodoret* says, that *John* went thither, because of an indisposition he happened to labor under : *συνέβη γὰρ καὶ αὐτὸν δι' ἀρρώστειαν χρῆσθαι τῇ βαλανίᾳ.* *Theod. H. F. l. 2. c. 3.* *Irenaeus* and *Theodoret* say, it was *Cerintus* : *Epiphanius*, that it was *Ebion*, who was in the bath. And there are other different circumstances in the relations of this matter, and also other objections against this whole storie, which may be seen in *Lampe Prolegom. de Vit. Joann. Evang. lib. 1. cap. v. n. 1. 2.* to whom I refer. And indeed, some of the ancients who mention it, speak of it only as an uncertain report, particularly *Theodoret*, before quoted. *Τῆτον, ὡς φασιν, ὁ θεσπέσιος ἰωάννης ὁ εὐαγγελιστὴς λαόμενον θεασάμενος κ. λ. ubi supra.*

A. D.  
108.



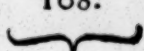
This passage has been transcribed by *Eusebe* in his Ecclesiastical (*b*) Historie, who immediately adds: “*Polycarp* in the forementioned epistle to the *Philippians*, which is still extant, has made use of some testimonies from the first epistle of *Peter*.”

*Irenaeus* also in a (*c*) letter to *Florinus*, who had embraced the errors of *Valentinus*, has these words: “Those opinions, the Presbyters before us, who also conversed with the Apostles, have not delivered to you. For I saw you, when I was very young, in the lower *Asia* with *Polycarp*... For I better remember the affairs of that time, than those which have lately happened: the things which we learn in our childhood growing up with the soul, and uniting themselves to it. Infomuch that I can tell the place in which the Blessed *Polycarp* sat and taught, and his going out and coming in: and the manner of his life, and the form of his person: and the discourses he made to the people, and how he related his conversation with *John*, and others who had seen the Lord; and how

(*b*) *L. iv. cap. 14.*

(*c*) The letter itself is not extant. But *Eusebe* has preserved a fragment of it. *L. v. c. 20.*





he related their sayings, and what he had  
 heard from them concerning the Lord;  
 both concerning his miracles, and his doc-  
 trine, as he had received them from the  
 eye-witnesses of the word of life: all  
 which *Polycarp* related agreeable to the  
 scriptures. These things I then, through  
 the mercy of God toward me, diligently  
 heard and attended to, recording them not  
 on paper, but upon my heart. And  
 through the grace of God I continually re-  
 new the remembrance of them. And I  
 can affirm in the presence of God, that if  
 this blessed and apostolical Presbyter had  
 heard any such thing, he would have cried  
 out, and stopped his ears, and according to  
 his custom, would have said: *Good God,*  
*to what times hast thou reserved me, that I*  
*should bear such things!* And he would  
 have fled from the place, in which he was  
 sitting or standing, when he heard such  
 words. And, as much may be perceived  
 from his epistles, which he sent to neigh-  
 boring churches, establishing them: or to  
 some of the brethren, instructing and ad-  
 monishing them."

We have now seen in *Irenaeus Polycarp's*  
 age and character, particular mention of his  
 O letters

A. D. 108. letters to the *Philippians*, and other churches, and to some of the brethren, or particular persons.

*Eusebe* speaking of those who flourished in the time of *Trajan*, as *Ignatius*, and *Papias*, (*d*) says: "At that time flourished in *Asia* " *Polycarp*, disciple of the Apostles, who " received the Bishoprick of the church in " *Smyrna* from the eye-witnesses and ministers of the Lord."

St. *Jerome* in his book (*e*) of *Illustrious Men* says: " *Polycarp* the disciple of *John* " the Apostle, and by him ordained Bishop " of *Smyrna*, was the prince of all *Asia*. " Forasmuch as he had seen and been taught " by some of the Apostles, and those who " had seen the Lord. . . . . Afterwards " in the reign of *Marc Antonine* and *L. Aurelius Commodus*, in the fourth persecution " after *Nero*, he was condemned to the " flames at *Smyrna*, the Proconsul being " present, and all the people in the amphitheatre demanding his death. He wrote " to the *Philippians* a very useful epistle, " which to this day is read in the assembly " of *Asia*."

His

(*d*) *H. E. l. 3. c. 36.*

(*e*) *Cap. 13.*

(*f*)  
(*g*)  
(*b*)  
(*i*)  
(*k*)

His martyrdom happened, according to Bishop (f) *Pearson*, who supposes he suffered under *Antonine* the Pious, in the year 148. according to *Du Pin*, *Tillemont*, and many other learned men, in the year 167, or thereabouts, in the seventh year of *Marc Antonine* the Philosopher: according to *Basnage* (g) in the year 169, which was also (h) Arch-Bishop *Usher*'s opinion. These latter opinions seem to me much nearer the truth than Bishop *Pearson*'s, because *Eusebe* and *Jerome* place it in the time of *Marc Antonine*: though to determine the exact year of this martyrdom is very difficult, as (i) *Pagi* has observed.

A. D.  
108.

So I said in the first edition. I must now add, that (k) there is an ancient Inscription, which very much favors *Pearson*'s argument for the early date of St. *Polycarp*'s martyrdom.

We have the Relation of his martyrdom in a letter of the church of *Smyrna* to the church of *Philadelphia* and other churches. In this Relation *Polycarp* says to the Pro-

O 2

consul:

(f) *Op. Post. Diff. ii. c. 15. 16. 17.*

(g) *Ann. 169. §. vi. et seq.*

(h) *Vid. Not. ad cap. xi. ep. Polyc. ad Philip.*

(i) *Critic. in. Bar. 167. §. 4. 5.*

(k) *See Chishull's Travels, pag. 11.*



*A. D.* <sup>108.</sup> *consul: Eighty and six years have I now served Christ.* Understand this of his life; and according to every calculation of the time of his death, he lived a good while in the first centurie. Understand it of his Christianity, as (l) *Tillemont* does, and being martyred, as he says, in the year 166, his conversion to Christianity happened in the year 80. Understand it of his serving Christ in the ministrie: and he was Bishop of *Smyrna* from the year 84, according (m) to *Basnage*. He is thought by many to be the angel of the church of *Smyrna*, to whom the epistle in the *Revelation* is sent.

But though we should not be able precisely to settle the time of *Polycarp's* birth, or death; it is evident from the testimonies here alleged, that he was a disciple of *John*; appointed Bishop of *Smyrna* by him, if not also by some other Apostles joining with him therein: and that he had conversed with several, who had seen the Lord.

*Irenaeus* assures us, *Polycarp* had writ divers letters. The losse of the writings of such a person cannot but be lamented. And I think it somewhat likely, that *Eusebe* and *Jerome* had

(l) *Mem. E. T. 2. Part. 2. Polycarp Art. 1.*

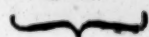
(m) *Annal. 84. §. 3. 169. §. 12.*

Chap. VI. St. POLYCARP.

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had seen nothing of his, beside the epistle to the *Philippians*.

A. D.  
108.



There is scarce any doubt or question among learned men about the genuinness of this epistle of *Polycarp*, though there have been exceptions taken to a passage or two of it, as if they were additions and interpolations. Indeed the epistle we still have well answers to the apostolical character of *Polycarp* himself: and agrees with the character given of his epistle by *Irenaeus*, and the observation of *Eusebe*: that he had therein quoted the first epistle of *Peter*, and not the second. It has also the passages expressly quoted from it (n) by *Eusebe*. It ought therefore to be received, and respected as his, without hesitation.

It is certain, this epistle was writ after the death of *Ignatius*, and, as is generally supposed, soon after it. *Basnage* (o) indeed denies, there is any proof of this. However I shall place it here in the year next after the death of *Ignatius*, A. D. 108.

The former and larger part of this epistle we have in it's original *Greek*. The tenth, eleventh, and twelfth sections, (of which

O 3

there

(n) *H. E. L.* 3. c. 36. p. 108.

(o) *Annal.* 110. §. 4. 6.

*A. D.*  
*108.* there are thirteen in the whole) are now extant only in an ancient *Latin* Version: which is entire, and contains the whole epistle.

*The Relation of the martyrdom of Polycarp*, writ by the church of *Smyrna*, of which he was Bishop, is an excellent piece: which may be read with pleasure by the *English* reader in the Arch-Bishop of *Canterburie's* collection of the Apostolical Fathers. As there are in it some quotations of the books of the N. T. or references to them; I shall give an account of it, when I have made my collections out of *Polycarp's* epistle to the *Philippians*. The greatest part of that *Relation* is inserted by *Eusebe* in his Ecclesiastical (*p*) Historie. And it (*q*) is preserved elsewhere entire.

There are likewise some *Fragments*, called *Responsiones*, ascribed to St. *Polycarp*: in which the four Evangelists, and the characters of their Gospels, are distinctly mentioned. These fragments were first published by *Feuardentius* in his *Irenaeus* from *Victor* of *Capua*, a writer of the sixth century, and have been since several times republished

(*p*) *L. iv. c. 15.*

(*q*) *Apud Patr. Apost. Cotel. v. ii. Ruinart Act. Martyr. et alibi.*



lished by (r) others. But we have already observed it to be somewhat likely, that there was nothing remaining of *Polycarp* in the time of *Eusebe* and *Jerome*, beside his epistle to the *Philippians*. *Du Pin* (s) says plainly, there is a good deal of reason to think, these fragments are *suppositious*. And our Most Reverend Metropolitan (t) having observed, that beside the great distance of *Victor Capuanus*, the first collector of them, from the time of *Polycarp*, he has given, upon other occasions, manifest proofs of his little care and judgement in distinguishing the works of the ancient Fathers, who lived any long time before him: and that the passages themselves, ascribed to St. *Polycarp*, are little agreeable to the *Apostolical* age, concludes: *All these considerations have justly restrained learned men from giving any credit to those Fragments, or from receiving them as belonging in any wise to so ancient an author.* They will therefore be no farther taken notice of here. I proceed to consider the

O 4

testi-

(r) *Ap. Grabe Irenae. p. 205. et Patres Apost. T. 2. p. 203.*

(s) Il y a bien de l'apparence, que ce sont de choses supposées. *Bibl. Eccl. en Polycarpe.*

(t) Discourse concerning the treatises of his Collection. Ch. 3. §. 14.

A. D. 108. testimonies of the only remaining piece of this Father.

In St. *Polycarp's* short epistle to the *Philippians* are many texts of the N. T. though but few books cited, or expressly named. However of these in the first place.

*Books of the N. T. quoted by Polycarp.*

N. T.

*Polycarp.*

1 *Corinth.*

I. 1 Cor. vi. 2. *Do*

*ye not know, that the saints shall judge the world?*

I. Ch. xi. *Do* (u)

*we not know, that the saints shall judge the world? as Paul teaches.*

*Ephes.*

II. Eph. iv. 26.

*Be ye (x) angrie, and sin not: let not the sun go do down upon your wrath.*

II. Ch. xii. For I

trust that ye are well exercised in the holy scriptures . . . . . As in these scriptures it is (y) said: *Be ye angrie, and sin not. And, let not the sun go down upon your wrath.*

It

(u) An nescimus, quia sancti mundum judicabunt? sicut Paulus docet.

(x) Ὁργίζεσθε, καὶ μὴ ἁμαρτάνετε· ὁ ἥλιος μὴ ἐπιδύετω ἐπὶ τῷ παροργισμῷ ὑμῶν.

(y) Ut his scripturis dictum est: *Irascimini, et nolite peccare. Et, Sol non occidat super iracundiam vestram.*

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It is true, the first of these directions is the same with that *Pf. iv. 4. Stand in awe, and sin not.* Which in the *Septuagint* version is: Ὁργίζεσθε, καὶ μὴ ἁμαρτάνετε, *Be angrie, and sin not.* But as the later advice is nowhere in the O. T. and both these precepts are together in the epistle to the *Ephesians*; it seems to me, that *Polycarp* does expressly refer the *Philippians* to St. Paul's epistle to the *Ephesians*, and calls it *scripture*. If this be so, then we see, that the writings of the N. T. had now the name of *Sacred Writings*, or *Holy Scriptures*, and that they were much read by Christians in general.

A. D.  
108.

III. Ch. iii. "For neither I, nor any one like me, can come up to the wisdom of the blessed and renowned *Paul*, who . . . when absent (x) wrote to you letters: [an epistle, A. B. *Wake*] into which if ye look, you will be able to edify yourselves in the faith which has been delivered to you."

Philip.  
1 and 2  
Theff.

Ch. xi. "But I have neither perceived nor heard any such thing to be in you, among (a) whom the blessed *Paul* labored, who  
are

(x) Ὁς καὶ ἀπὸν ὑμῶν ἐγραφεν ἐπιστολὰς, εἰς αὐτὸν ἐὰν ἐγκύπλητε, κ. λ.

(a) In quibus laboravit beatus Paulus; qui estis in principio epistolae ejus. De vobis etenim gloriatur in omnibus ecclesiis, quae Deum tunc solae cognoverunt.



*A. D.*  
108. are in the begining of his epistle: For *he glor-  
ries in you, in all the churches*, which then alone knew God."

In the former of these two passages the original *Greek* word, which I have rendered *letters*, is in the plural number. But thereby some understand only an epistle, and so it is rendered by the Arch-Bishop in his excellent translation. And it is (b) certain, that the original word is sometimes used in the plural number for only *one* epistle. Understand it so here, and we have at least an exprefs testimonie for the epistle of *Paul* to the *Philippians*. But comparing these two passages together, I am (c) apt to think, that by *epistles Polycarp* intends the epistle to the *Philippians*, and also both the epistles to the *Thessalonians*. For in this last passage he seems to quote these words, 2 *Thess.* i. 4. *So that we ourselves glory in you in the churches of God.* Nor is it at all unlikely, that *Polycarp* might consider the epistles directly sent to the *Thessalonians*, as written likewise to the *Philippians*; they being also in the same province of *Macedonia*, of which *Thessalonica* was the capital city.

And

(b) *Vid. Coteler. in loc.*

(c) This was the opinion of *Salmeron*. *Vid. Usser. notas ad h. l.*

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(d)

And though the word in the first passage should be limited to one epistle, that directed to the *Philippians*; yet this later passage is so clear for the second to the *Thessalonians*, that we are in a manner obliged to understand *Polycarp* to suppose the *Philippians* concerned in those epistles.

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108.

*Words of the N. T. and Allusions, without the name of the book or writer.*

N. T.

*Polycarp.*

IV. Matth. v. 3.

IV. Ch. ii. But (d) *Matthew and Luke.*

*Blessed are the poor in spirit, for theirs is the kingdom of heaven. v. 7. Blessed are the merciful, for they shall obtain mercy. 10. Blessed are they which are persecuted for righteousness sake, for theirs is the kingdom of heaven.*

remembering what the Lord said teaching: Judge not, that ye be not judged: forgive, and ye shall be forgiven: be ye merciful, that ye may obtain mercy: with what measure ye mete, it shall be measured to you again. And, blessed are the poor, and they that are persecuted for righteousness sake

Matth. vii. 1. Judge not, that ye be not judged. 2. And with what measure

ye

(d) ΜΗ ΜΕΤΡΕΙΟΥΝΤΕΣ ΔΕ ὅτι εἶπεν ὁ Κύριος διδάσκων. κ. λ.

A. D. <sup>108.</sup> ye mete, it shall be *sake: for theirs is the*  
 measured to you again. *kingdom of God.*

Luke vi. 20. Bles-  
 sed be ye poor, for yours  
 is the kingdom of God.

36. Be ye therefore  
 merciful, as your Fa-  
 ther also is merciful.

37. Judge not, and  
 ye shall not be judged.

. . . . Forgive, and  
 ye shall be forgiven.

38. . . . . For with  
 the same measure that  
 ye mete, it shall be mea-  
 sured to you again.

V. Matth. v. 44.  
 Love your enemies,  
 bless them that curse  
 you, do good to them  
 that hate you, and  
 pray for them which  
 despitefully use you,  
 and persecute you.

VI. Matth. vi. 12.  
 And forgive us our  
 debts, as we forgive  
 our debtors. 14. For

V. Ch. xii. And  
 pray for those that per-  
 secute you, and hate  
 you, and for the ene-  
 mies of the crosse.

VI. Ch. vi. Not  
 severe in judgement,  
 knowing that we are  
 all debtors in point



*if ye forgive men their trespasses, your heavenly Father will also forgive you. 15. But if ye forgive not, &c.*

of sin: If therefore we pray the Lord, that he will forgive us, we ought also to forgive.

A. D.  
108.

VII. Matth. vi. 13. *And lead us not into temptation (e).*

VII. Ch. vii. With supplication beseeching the all-seeing God (f), not to lead us into temptation.

VIII. Matth. xxvi. 41. *The (g) spirit indeed is willing, but the flesh is weak. See also Mark xiv. 38.*

VIII. Ch. vii. As the Lord (h) hath said: *The spirit indeed is willing, but the flesh is weak.*

I have put down in the margin the original words of these two last passages, and of the corresponding texts in *Matthew*, to be compared as a specimen of the agreement between the originals. It would be too tedious to do so all along, without some special reason. But in the other places there is also a like agreement in the originals

(e) Καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν.

(g) Τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀδυνατὶς.

(f) Μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν.

(h) Καθὼς εἶπεν ὁ Κύριος· τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀδυνατὶς.

*A. D.* 108. *ginals with what appears in the transla-*  
*tions.*

We have in divers of these passages words of our Lord, with a mark of reference, *The Lord bath said*, though no Historian or Evangelist is expressly named.

N. T.

*Polycarp.*

*Acts.*

IX. Acts ii. 24.  
*Whom (i) God bath raised up, having loosed the pains of death.*

IX. Ch. i. *Whom (k) God bath raised, having loosed the pains of hell.*

*Romans.*

X. Rom. xii. 9.—  
*And if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thy self.*  
 10. *Love worketh no ill to his neighbour, therefore love is the fulfilling of the law.*

X. Ch. iii. *Led on by love toward God, and Christ, and toward our neighbour: For if any man has these things, he has fulfilled the law of righteousness: For he that has love is far from all sin.*

XI. Rom. xiv. 10.  
*We (l) shall all stand*

XI. Ch. vi. *And (m) must all stand before*

(i) Ὁκ ὁ Θεὸς ἀνέστη, λύσας τὰς ὀδύνας τῆ θανάτου.

(l) Πάντες γὰρ πρακυσόμεθα τῷ βήματι τοῦ Χριστοῦ. Ἀρὰ ἐν ἑκάστῳ ἡμῶν περὶ ἑαυτοῦ λόγον δώσει Θεός.

(k) Ὁκ ὁ Θεὸς ἀνέστη, λύσας τὰς ὀδύνας τῆ αἰῶνος.

(m) Καὶ πάντας δεῖ παραστῆναι τῷ βήματι τοῦ Χριστοῦ. Ἐκαστος ὑπὲρ ἑαυτοῦ λόγον δώσει.

*before the judgement-seat of Christ.* 12. *So then every one of us shall give an account of himself to God.* *fore the judgement-seat of Christ, and every one give an account for himself.* A. D. 108.

In 2 Cor. v. 10. is much the same sense, and some of the same words. But he who compares the places together will perceive, this is the place, which, *Polycarp* had an eye to particularly.

N. T.

*Polycarp.*

XII. 1 Cor. v. 11.

*But now I have written unto you, not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater . . . . with such a one, no not to eat.*

XII. Ch. xi. If any 1 Cor:

one does not keep himself from covetousnesse, he shall be polluted with idolatrie, and shall be judged, as if he were a Gentil.

XIII. 1 Cor. vi. 9.

*Neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with man-*

XIII. Ch. v. And

*neither fornicators, nor effeminate, nor abusers of themselves with mankind, shall inherit the kingdom of God.*

*kind,*



A. D. kind, 10. . . . shall  
 108. inherit the kingdom of  
 God.

2 Cor.

XIV. 2 Cor. iv. 5.  
 Knowing (n) that he  
 which raised up the  
 Lord Jesus, shall  
 raise up us also by  
 Jesus.

XV. 2 Cor. vi. 7.  
 —by the armour of  
 righteousness.

XVI. 2 Cor. viii.  
 21. Providing (p)  
 for honest things, not  
 only in the fight of the  
 Lord, but in the fight  
 of men.

Part of this advice is given also Rom. xii.  
 17. Provide things honest in the fight of all  
 men. But any one may see, he rather refers  
 to the text in the Corinthians.

(n) Εἰδότες ὅτι ὁ ἐγείρας  
 τὸν Κύριον Ἰησοῦν, καὶ ἡμᾶς  
 διὰ Ἰησοῦ ἐγερεῖ.

(p) Προνοούμενοι καλὰ καὶ  
 μόνον ἐνώπιον Κυρίου, ἀλλὰ καὶ  
 ἐνώπιον ἀνθρώπων.

XIV. Ch. ii. But  
 (o) he who raised up  
 him from the dead  
 will raise us up also,  
 if we do his will.

XV. Ch. iv. Let  
 us arm ourselves with  
 the armour of righte-  
 ousness.

XVI. Ch. vi. Al-  
 waies (q) providing  
 what is honest in the  
 fight of God and men.

(o) Ὁ δὲ ἐγείρας αὐτὸν  
 ἐκ νεκρῶν, καὶ ἡμᾶς ἐγερεῖ.

(q) Προνοῦντες δὲ τῷ κατὰ  
 ἐνώπιον Θεοῦ καὶ ἀνθρώπων.

(r) Μικτηρί

This also with many other places may afford proof of the first Christian writers citing, or referring to, texts of scripture by memorie, without looking upon them. For which reason *Polycarp* says, *what is honest*, in the singular number, instead of *honest things*.

A. D.  
108.

N. T.

*Polycarp.*

XVII. Gal. i. 1.

But by *Jesus Christ*,  
and *God the Father*,  
who raised him from  
the dead.

XVII. Ch. xii. *Galat.*

Who shall believe in  
our Lord *Jesus Christ*,  
and in his *Father*,  
who raised him from  
the dead.

XVIII. Gal. iv.

26. For *Jerusalem*,  
which is above, is free,  
which is the mother of  
us all.

XVIII. Ch. iii.

— edified in the  
faith delivered to you,  
which is the mother  
of you all."

Perhaps, says Dr.  
*Young*, it should be  
us all.

XIX. Gal. vi. 7.

Be (r) not deceived,  
God is not mocked.

XIX. Ch. v. (s)

Knowing therefore,  
that God is not mock-  
ed.

P

XX.

(r) Μὴ πλανᾶσθε, Θεὸς ἔμυκτηρίζεται.

(s) Εἰδότες ἐν ὅτι Θεὸς ἔμυκτηρίζεται.

A. D.  
108.

*Ephes.*

XX. Ephes. ii. 8.

9. For (t) by grace are ye saved, through faith, and that not of yourselves: it is the gift of God—Not of works.

*Philip.*

XXI. Philip. ii. 10.

That at the name of Jesus every knee (x) should bow, of things in heaven, and things in earth, and things under the earth. 11. And that every tongue should confess.

Ver. 26. That I may rejoice in the day of Christ, that I have not run in vain.

XX. Ch. i. Know.

ing, (u) that by grace ye are saved, not of works, but by the will of God through Jesus Christ.

XXI. Ch. ii. To

whom all things are made subject, that are in (y) heaven, and that are in earth, whom every living creature serves.

Ch. ix. Being persuaded, that all these have not run in vain." Speaking of Paul, and the other Apostles, and some others.

XXII.

(t) Τῇ γὰρ χάριτί ἐσε σωσμένοι διὰ τῆς πίστεως . . .  
.. ἢ ἐξ ἔργων.

(x) Πᾶν γόνυ κάμψῃ ἐπικρατίῳ καὶ ἐπιγείῳ, . . . καὶ πάντα γλῶσσαι ἐξομολογήσεται.

(u) Εἰδότες ὅτι χάριτί ἐσ σωσμένοι, ἢ ἐξ ἔργων.

(y) Ὡς ὑπετάγη τὰ πάντα ἐπεράνῳ καὶ ἐπίγειῳ· ὃ πάντα πᾶσι λατρεύει.



XXII. Col. i. 28.  
*That we may present every man perfect in Christ.*

XXII. Ch. xii. That <sup>A. D. 108.</sup>  
your fruit may be manifest in all, and ye may be perfect in him.

XXIII. 1 Theff. v.  
17. Pray (z) without ceasing.

XXIII. Ch. iv. Pray- 1 Theff.  
ing (a) without ceasing for all.

Ver. 22. Abstain (b) from all appearance of evil.

Ch. ii. Abstain (c) from all evil.

XXIV. 2 Theff. iii. 15. Yet count (d) him not as an enemy, but admonish him as a brother.

XXIV. Ch. xi. Giv- 2 Theff.  
ing advice about one who had offended, he says: "Be ye also moderate in this, and do not (e) count such as enemies, but call them back, as suffering and erring members.

P 2

XXV.

(z) Ἀδιαλείπτως προσευχεσθε.

(b) Ἀπὸ παντὸς εἶδους πομπῆς ἀπίχεσθε.

(d) Καὶ μὴ ὡς ἐχθρὸν ἡγείσθε, ἀλλὰ νεθετεύετε ὡς ἀδελφόν.

(a) Ἐντυσχάνεσας ἀδιαλείπτως πρὸς πάντων.

(c) Abstinete vos ab omni malo.

(e) Et non sicut inimicos tales existimetis, sed sicut passibilia membra et errantia eos revoke.

A. D.

108.

1 Tim.

XXV. 1 Tim. ii.

1. 2. *I exhort therefore, that supplications — and giving of thanks, be made for all men; for Kings, and all that are in authority.*

XXVI. 1 Tim. vi.

7. *For (f) we brought nothing with us into this world, and it is certain, that we can carry nothing out . . . .*  
 10. *For the love of money is the root of all evil.*

Here *Polycarp* transposeth the order of the words. He used his memorie.

XXVII. In the fifth chapter of this epistle *Polycarp* adviseth, that Deacons should not be double-tongued, as *St. Paul* does 1 Tim. iii. 8. And in that and the following chapter *Polycarp* gives divers other directions to Presbyters

XXV. Ch. xii.

Pray for all the saints: *Pray also for Kings, and powers, and princes.*

XXVI. Ch. iv. But

(g) the love of money is the begining of all troubles. Knowing therefore, that as we brought nothing into the world, so neither, can we carry any thing out. . . .

(f) Οὐδὲν γὰρ εἰσνεφέκαμεν εἰς τὸν κόσμον, δηλον ὅτι ἐδὲ ἐξενεφέειν τι δύναμεθα. 10. Ρίζα γὰρ πάντων κακῶν ἐστὶν ἡ φιλαργυρία.

(g) Ἀρχὴ δὲ πάντων κα-  
 λεπῶν φιλαργυρία. Εἰδότες  
 ἐν ὅτι ἐδὲν εἰσνεφέκαμεν εἰς  
 τὸν κόσμον, ἀλλ' ἐδὲ ἐξενε-  
 φεῖν τι ἔχομεν.

byters and Deacons, resembling those in the third chapter of the first epistle to *Timothie*: but they need not, I apprehend, be transcribed in this place.

N. T.

*Polycarp.*

XXVIII. 2 Tim.

XXVIII. Ch. v. 2 Tim.

ii. 11. *It is (b) a faithful saying. . . . 12. If we suffer, we shall also reign with him.*

According as he has promised us, that he will raise us up from the dead, and that if we walk worthy of him, *we shall also reign (i) with him.*

XXIX. 2 Tim. iv.

XXIX. Ch. ix. For

10. *For (k) Demas hath forsaken me, having loved this present world.*

(l) *they loved not this present world.*

XXX. Heb. iv.

XXX. Ch. iv. *Hebrews.*

12. *And is a discern-  
er of the thoughts  
and intents of the  
heart. 13. Neither  
is there any creature,*

Knowing, that he  
sees all things, and  
that nothing is hid  
from him, not the  
reasonings, nor the  
that

P 3

(b) Εἰ ὑπομένομεν, καὶ συμβασιλεύσομεν.

(k) Ἀγαπήσας τὸν νῦν αἰῶνα.

(i) Καὶ συμβασιλεύσομεν αὐτῷ.

(l) Οὐ γὰρ τὸν νῦν ἠγάπησαν οὐδὲν αἰῶνα.

A. D.  
108.



A. D. <sup>108.</sup> *that is not manifest in intents, nor any secrets of the heart.*  
*his sight : but all things are naked and opened unto the eyes of him with whom we have to do.*

The Author of the epistle to the *Hebrews* useth in this place metaphorical expressions, borrowed from sacrifices, which were flayed, divided, and laid open from the neck to the rump, downwards. *Polycarp* here says, that *widows are to be free (m) from all faults, knowing, that they are the altars of God, and that he sees. . . .* This, together with the resemblance of expression, renders it probable, that *Polycarp* alludes to this text in the epistle to the *Hebrews*.

*Hebrews.* Again. *Polycarp*, Ch. xii. “ Now (n)  
 “ the God and Father of our Lord Jesus  
 “ Christ, and he himself our everlasting  
 “ High Priest, the Son of God, Jesus Christ,  
 “ build

(m) Καὶ παντὸς κακῆ, γνωσκύσας ὅτι ἐστὶ θυσιάστηρια Θεοῦ, καὶ ὅτι πάντα ἡμῶν σκοπεῖται [A. B. Wake reads πάντα μωμι-σκοπεῖται, and translates it, *sees all blemishes*. Vid. *Usser.* not. in h. l.] καὶ ἔλεηθεν αὐτὸν ἰδὲν, ἔτε λογισμῶν, ἔτε ἐννοιαῶν, ἔτε τι τῶν κρυπτῶν τῆς καρδίας.

(n) Deus autem et Pater Domini nostri Jesu Christi, et ipse sempiternus Pontifex, Dei filius, Christus Jesus, aedificet vos in fide et caritate.

"build you up in faith and truth." Compare *A. D.*  
*Heb. iv. 14. vi. 20. vii. 3.* 108.

N. T.

Polycarp.

XXXI. 1 Pet. i.

XXXI. Ch. i. In 1 Peter.

8. Whom (o) having  
not seen ye love: in  
whom, though now  
you see him not, yet  
believing, ye rejoice  
with joy unspeakable,  
and full of glorie.

(p) whom, though you  
see him not, ye believe,  
and believing ye rejoice  
with joy unspeakable,  
and full of glorie.

Ver. 13. Where-  
fore girding up the  
loins of your mind, be  
sober.....

Ch. ii. Wherefore,  
girding up the loins,  
serve the Lord in  
fear, and truth. . . .  
having believed in him  
that raised up our  
Lord Jesus Christ  
from the dead, and  
gave him glorie, and  
a seat at his right  
hand.

XXXII. 1 Pet. ii.

XXXII. Ch. v.

11. I beseech you

Polycarp says, young

P 4

abstain

(o) "Ὁν ἔκ εἰδότες ἀγαπᾶτε,  
ἃς οὐ ἄρτι μὴ ὁρῶντες, πιστεύοντες  
δὲ, ἀγαλλιᾶσθε χαρᾷ ἀνεκ-  
λαλήτῳ καὶ δεδοξασμένῳ."

(p) "Εἰς ὃν ἔκ εἰδόντες πιστεύ-  
ετε, πιστεύοντες δὲ ἀγαλλιᾶσθε  
χαρὶ ἀνεκλαλήτῳ καὶ δεδοξασ-  
μένῳ."

A. D. 108. (q) abstain from flesh-ly lusts, which war against the soul.

Ver. 12. Having your conversation honest among the Gentils, that whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation.

Ver. 17. Love (s) the brotherhood.

Ver. 22. Who (u) did no sin, neither was guile found in his mouth. 24. Who his

men ought to restrain themselves from all evil, —(r) because every lust wars against the spirit.

Ch. x. Having your conversation unrep-able among the Gen-tils, that by your good works both ye your selves may receive praise, and the Lord may not be blasphem-ed through you.

Ch. x. Lovers (t) of the brotherhood.

Ch. viii. Let us therefore, without ceasing stedfastly ad- here to our hope—

(q) Παρακαλῶ—ἀπέχεσθαι τῶν σαρκικῶν ἐπιθυμιῶν, αἵτινες σρατεύονται κατὰ τῆς ψυχῆς.

(s) Τὴν ἀδελφότητα ἀγαπᾶτε.

(u) Ὁς ἀμαρτίαν ἐκ ἐπίση-

(r) Ὅτι πᾶσα ἐπιθυμία κατὰ τὸ πνεῦμα σρατεύει.

(t) Fraternitatis amatores.



own self bare our sins  
in his own body on the  
tree.

(x) which is Jesus <sup>A. D.</sup>  
Christ: *Who bare our* <sup>108.</sup>  
*sins in his own body on*  
*the tree: who did no*  
*sin, neither was guile*  
*found in his mouth.*

XXXIII. I Pet.

iii. 9. *Not (y) render-*  
*ing evil for evil, or*  
*railing for railing.*

Ver. 14. *And if ye*  
*suffer for righteousness*  
*sake, happy are ye....*

XXXIII. Ch. ii. *Not*

(z) *rendering evil for*  
*evil, or railing for*  
*railing.*

Ch. viii. But suffer-  
ed all for us, that we  
might live through  
[in] him. Let us  
therefore imitate his  
patience: And if we  
suffer for him, we  
shall glorify him.

XXXIV. I Pet. iv.

5. *Who shall give ac-*  
*count to him that is*  
*ready to judge the*  
*quick and the dead.*

XXXIV. Ch. ii.

Who comes (as) the  
judge of the quick and  
the dead.

Ver.

σιν, οὐδὲ εὐρέθη δόλος ἐν τῷ  
σώματι αὐτοῦ. 24. Ὃς τὰς ἁ-  
μαρτίας ἡμῶν αὐτὸς ἀνένεγκεν  
τῷ σώματι αὐτῷ ἐπὶ τὸ ξύλον.

(y) Μὴ ἀποδιδόντες κακὸν  
ἀντὶ κακοῦ, ἢ λοιδορίαν ἀντὶ  
λοιδορίας.

(x) Ὃς ἀνένεγκεν ἡμῶν τὰς  
ἁμαρτίας ἐπὶ τὸ ξύλον ὃς ἁ-  
μαρτίαν ἑκ ἐποίησεν, καὶ εὐρέθη  
δόλος ἐν τῷ σώματι αὐτοῦ.

(z) Μὴ ἀποδιδόντες κακὸν  
ἀντὶ κακοῦ, ἢ λοιδορίαν ἀντὶ  
λοιδορίας.

A. D.  
108.

Ver. 7. *Be ye therefore sober, and (a) watch unto prayer.*

XXXV. 1 Pet. v.

5. *Ye all of you be subject one to another.*

1 John.

XXXVI. 1 John ii.

7. *The old commandment is the word, which ye have heard from the beginning.*

XXXVII. John iv.

3. *And (c) every spirit, that confesseth not, that Jesus Christ is come in the flesh, is not of God: and this is that spirit of Antichrist, whereof you have heard, &c.*

Jude.

XXXVIII. Jude ver. 3.— *(e) earnestly*

(a) Καὶ νήψατε εἰς τὰς προσευχάς.

(c) Καὶ πᾶν πνεῦμα ὃ μὴ ὁμολογῇ τὸν Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα, ἐκ τοῦ Θεοῦ ἔκ ἐστὶ· καὶ τοῦτό ἐστι τὸ τοῦ ἀντιχρίστου, κ. λ.

(e) Ἐπαγωνίζεσθαι τῇ ἁπαλῇ παραδοθείσῃ τοῖς ἁγίοις πίσει.

Ch. vii. *Watching (b) unto prayer.*

XXXV. Ch. x.

*Be all of you subject one to another.*

XXXVI. Ch. vii.

*Let us return to the word that was delivered to us from the beginning.*

XXXVII. Ch. vii.

*For (d) whoever confesseth not, that Jesus Christ is come in the flesh, is Antichrist.*

XXXVIII. Ch. iii.

*To edifie (f) your contend*

(b) Νήφοντες εἰς προσευχάς.

(d) Πᾶς γὰρ ὃς ἀν μὴ ὁμολογῇ Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθέναι Ἀντίχριστός ἐστι.

(f) Οἰκοδομεῖσθαι ἐν τῇ δοθείσῃ ὑμῖν πίσει.

contend for the faith, selves in the faith de- *A. D.*  
which was once deli- livered [given] to you. *108.*  
vered to the saints.

XXXIX. He has this declaration, which *Respect for*  
seems to respect the writings of the N. T. in *Scripture.*  
general. “ And (g) whosoever perverts the  
oracles of the Lord to his own lusts, and  
says there is neither resurrection, nor judge-  
ment, he is the first born of Satan.” And  
we before saw the epistle to the *Ephesians* re-  
ferred to under the term of *Holy Scriptures*.  
numb. ii.

XL. Thus I have given (omitting how- *Respect for*  
ever some lesser things) a large and distinct *Scripture.*  
account of *Polycarp's* testimonie to the wri-  
tings of the N. T. So many exhortations in  
the words of Christ and his Apostles, in so  
short a letter, are a lively evidence of the re-  
spect, which Christians had for these books,  
and that these things were deeply engraved  
on their memories. For it is from thence  
chiefly, as I apprehend, *Polycarp* borrowed  
these expressions, without looking into the  
books themselves.

XLI. We have then in St. *Polycarp* quota- *The sum of*  
tions of the first epistle to the *Corinthians*, the *Polycarp's*  
epistles *testimonie.*

(g) Καὶ ὁς ἂν μεθοδεύῃ τὰ λόγια τῆ κυρίου πρὸς τὰς ἐπιθυ-  
μίας, καὶ λέγῃ μὴτε ἀνάσσειν, μὴτε κρίσιν εἶναι, ὅτι οὗ πρωτότο-  
κος ἐστὶ τοῦ Σατανᾶ. c. vii.



A. D.  
108.

epistles to the *Ephesians*, and *Philippians*, and both the epistles to the *Thessalonians*. Words of our Lord, found in St. *Matthew's* and St. *Luke's* Gospels, are quoted as spoken by him. And beside these, we have references, which may be reckoned undoubted, to the *Acts of the Apostles*, the epistles to the *Romans*, first and second to the *Corinthians*, *Galatians*, *Ephesians*, first and second to the *Thessalonians*, first and second to *Timothie*, first of St. *Peter*, and first of St. *John*, and a probable reference to the epistle to the *Hebrews*. Those to the epistle to the *Colossians*, and the epistle of St. *Jude*, are only doubtful.

The respect for the books of the New Testament appears in the great number of allusions to them, and in some particular expressions, in which they are called *sacred scriptures*, and *oracles of the Lord*.

C H A P.



## C H A P. VII.

### *The Relation of St. POLYCARP's martyrdom: And general OBSERVATIONS on the testimonie of the APOSTOLICAL FATHERS.*

I NOW proceed to give a brief account of the notice taken of the books of the N. T. by the church of *Smyrna*, in their epistle concerning *Polycarp's* martyrdom. Though it was not writ, until a considerable time after the epistle of *Polycarp* to the *Philippians*, (as we have before shewn) yet it will very properly stand here. For the testimonie of *Polycarp* is also the testimonie of his church: and their testimonie is likewise to be considered as his, the epistle having been written presently after his death.

I. §. 1. They say at the begining: “ All *Matthew.*  
things that went before were done, that (a)  
the Lord might shew us from above [or,  
from

(a) ἵνα ἡμῖν ὁ κύριος ἀνωθεν ἐπιδείξῃ τὸ κατὰ τὸ εὐαγγέλιον μαρτύριον.

*from the very first,]* a martyrdom according to the Gospel. For he expected to be delivered up, as the Lord also did, that we likewise might be imitators of him."

Undoubtedly here is a reference to the historie of our Lord's sufferings, and to his being betrayed and apprehended, as shewn at the later end of the several Gospels. But as *Polycarp* had retired from *Smyrna* for a while, and was taken in the place of his retreat; I think it likely, that there is also a reference to *Matth. x. 23. But when they persecute you in one city, flee ye into another.* And §. 4. speaking of a Christian, who had offered himself to the Proconsul, and afterwards was affrighted at the sight of the wild beasts, they say: "We do not (*b*) commend those who offer themselves: forasmuch as the Gospel teaches us no such thing." Referring perhaps to the same text, as well as to other things: however in both these places calling the historie of Jesus Christ and his doctrine, *the Gospel*.

II. §. 7. They say: The serjeants and other officers who went to look for *Polycarp*, "went (*c*) with their usual arms, as against

(*b*) Ἐπειδὴ οὐχ οὕτως διδάσκει τὸ εὐαγγέλιον.

(*c*) Μετὰ τῶν συνήθων ὀπλῶν, ὡς ἐπὶ λησῶν τρέχοντες.



gainst a thief." Referring perhaps to *Matth.* xxvi. 55.

III. §. ii. They make use of the words *1 Cor.* of *1 Cor.* ii. 9. "And with the eyes of the soul looked to those good things, which are reserved for those that endure, *which neither ear has heard, nor eye seen, nor have entered into the heart of man.*" And though the like sense is also in *Isai.* lxiv. 4. yet I think it plain they refer to the epistle to the *Corinthians*.

IV. §. x. There seems to be a reference *Titus.* to *Rom.* xiii. 1. and *Tit.* iii. 1.

V. §. xiv. *Polycarp* in a prayer of his *Hebrews*, there inserted says: "I praise and glorify thee (d) through the eternal High-Priest, Jesus Christ, thy well beloved son" This character may be thought to be borrowed from the epistle to the *Hebrews*, where Christ is said to be *made an High Priest forever.* Ch. vi. 20. and to have an *unchangeable priesthood.* Ch. vii. 24. Indeed, in the *Greek* copy of this epistle in *Cotelerius* this place stands thus: *I (e) glorify thee with the eternal and heavenly Jesus Christ.* But in *Eusebe* it

(d) Διὰ τοῦ αἰωνίου ἀρχιερέως Ἰησοῦ Χριστοῦ. Apud Euseb. H. E. p. 133. D.

(e) Σὺν τῷ αἰωνίῳ καὶ ἐπερανίῳ Ἰησοῦ Χριστοῦ.

it is as I have given the place at first. And with him the old *Latin* version, published by *Usher*, agrees in the main, saying: *By (f) the eternal High Priest, the all-powerful Jesus Christ.*

VI. §. xvii. When they say, "Christ (g) suffered, who was without spot, for sinners," they may be thought to refer to 1 *Pet.* iii. 19. But I think the place not very material. Nor are those words in *Eusebe*, or his translator *Rufin*, or the ancient *Latin* version, as *Usher* observes.

*Jude.*

VII. In the salutation, at the beginning of this epistle are these words: "Mercie (h) and peace, and love from God the Father, and our Lord Jesus Christ be multiplied." This is very agreeable to *Jude* ver. 2. *Mercie unto you, and peace and love be multiplied.* However compare 1 *Pet.* i. 2. *Grace unto you and peace be multiplied.* 2 *Pet.* i. 2. *Grace and peace be multiplied unto you.*

*The sum of this testimony.*

VIII. Any one is able to add this testimony to that of *Polycarp* in his Epistle, of which we there gave a summarie view. The principal

(f) Per aeternum pontificem omnipotentem Jesum Christum. Vid. notas *Usher.* in loc. apud *Coteler.* Patr. Apost.

(g) Ἀμωμον ὑπὲρ ἁμαρτωλῶν.

(h) Ἐλεος, εἰρήνη, καὶ ἀγάπη ἀπὸ θεοῦ πατρὸς καὶ τοῦ κυρίου ἡμῶν ἰησοῦ χριστοῦ πληθυνθείη.

principal thing to be observed here is, that the church of *Smyrna* has more plainly given the title of *Gospel* to the historie of our Lord by the Evangelists (*i*): and perhaps in the (*k*) second place, where that word was used by them, they intend the New Testament in general. They may be reckoned likewise to give some confirmation to the supposition, that St. *Polycarp* was acquainted (*l*) with the epistle to the *Hebrews*.

VIII. Having now gone through all the *Apostolical* Fathers, it will not be disagreeable to conclude our extracts out of them with some general observations. *Le Clerc's* Dissertation on the four Gospels, already mentioned, will afford us several. He speaks of these Fathers in this order: *Clement, Barnabas, Hermas, Ignatius, Polycarp*. I shall however put down his observations in the order I have quoted these writers, which is not very different from his. I shall take no particular notice here of the Fragment, called St. *Clement's* second epistle; because we have shewn, it does not belong to this time.

Q

I. " *Bar-*

(*i*) Num. i.

(*k*) In §. 4. in the remark on num. i.

(*l*) See here num. v. and compare it with *Polycarp* in the foregoing ch. num. 30.



1. "*Barnabas*, says (*m*) *Le Clerc*, has many more passages out of the Old Testament than the New: but then almost throughout that epistle he argues against the *Jews*, against whom it was in vain to allege the New."

I think, there is another very obvious reason of this; arising from the time and character of the writer, as I have shewn in my remarks upon him.

2. "*Clement* (*n*) has more passages out of the Old Testament, and oftener alludes to it than to the New. But yet he quotes this more than once, and often refers to it. . . . . Indeed he does not mention the names of the writers of the New Testament. Nor is it his custom to mention the names of the books or writers of the Old Testament."

3. "*Her-*

(*m*) *Barnabas* multò plura habet ex vetere Testamento, quam ex novo; sed per totam fermè epistolam contra Judæos ratiocinatur; contra quos novum proferre non potuit. nisi illis ludibrium debere vellet. Dissertat. iii. de quatuor Evang. p. 543. b.

(*n*) Ex hisce autem [*scriptoribus*] *Clemens* saepius quidem attulit loca deprompta e veteri Testamento, atque ad id aliusit, quam ad libros novi, ex quo etiam pauciora profert. Sed tamen non semel posterius hoc laudat, nec raro ad id respicit. . . . . Non profert quidem nomina scriptorum Novi Testamenti; sed nec Veteris librorum aut scriptorum nomina solet proferre. *Ibid.*

3. “ *Hermas* (o) quotes neither the Old nor the New Testament. The reason is, because he only relates his *Visions*, and delivers precepts as received from angels.”

4. “ *Ignatius* (p) does not quote the Old Testament oftener than the New. Nay, he seems to refer or allude to this oftener than to the other.”

*Le Clerc* speaks of the *smaller* epistles, the same we have made use of, without any regard to the *larger* or *interpolated*, which he utterly rejects. But he speaks modestly, for I think, that *Ignatius* has alluded much oftener to the New Testament, than to the Old.

5. “ *Polycarp* (q) has alluded above twenty times to texts of the New Testament, or recited the very words of them, and scarce once refers to any passage of the Old Testament.”

These are *Le Clerc*’s observations, which appear to me very much to our purpose.

Q<sup>2</sup>

IX. I

(o) *Hermas* nec Vetus nec Novum Testamentum laudat, quia visiones suas narrat, et praecepta veluti ab Angelis accepta exponit. *Ibid.*

(p) *Ignatius* non frequentius laudat Vetus Testamentum, quam Novum, atque ad hoc crebrius respicere videtur. *Ibid.*

(q) *Polycarpus* pluries quam vigesies alludit ad loca Novi Testamenti, aut ea verbo tenus laudat: vix semel respicit ad locum Veteris. *Ibid.*

IX. I would observe farther, *first*, that all these are but short pieces. The largest is the *Shepherd of Hermas*, which is as large as several of the other, and almost as large as all the rest put together. But it was inconsistent with the nature of that work for the writer to quote books.

2. All these pieces, except the *Shepherd of Hermas*, are epistles, writ to Christians: who, it is likely, needed not at that time to be particularly informed, what books they ought to receive: but only to be admonished, to attend to the things contained in them, and to maintain their respect for them, as is here often done.

3. Considering the shortnesse, and the nature of these pieces; it is reasonable to suppose, that most, or all of these writers, and those they write to, received more books, or writings of the New Testament, as sacred, or canonical, than those expressly named, or clearly alluded to by them. For as these several pieces are short, so they never design to give a list, or catalogue of the books, either of the Old, or the New Testament, received by Christians. All the mention made of either is only occasional. Beside that we have lost divers letters written by St. *Polycarp*; both

to



to churches, and particular persons. It cannot therefore by any means be concluded, that his one remaining epistle to the *Philippians* gives us full information of all the books received by him. It is most reasonable to suppose, it contains quotations, or allusions to a part only of those books, which he received and owned, as the rule of Christian belief and practise.

4. In the writings of these *Apostolical* Fathers there is all the notice taken of the books of the New Testament, that could be expected. *Barnabas*, though so early a writer, appears to have been acquainted with the Gospel of St. *Matthew*. *Clement*, writing in the name of the church of *Rome* to the church of *Corinth*, on occasion of some dissension there, desires them to *take into their hands the epistle of the Blessed Apostle Paul*, writ to them: and refers them particularly to a part of that epistle, in which he admonished them against strife and contention. He has likewise in his epistle divers clear and undeniable allusions to St. *Paul's* epistle writ to the church, over which he presided, and in whose name he wrote. Not to mention at present other things.

Q 3

5. Quo.

5. Quotations there could not be, as we have often observed, in the book of *Hermas*. But allusions there are to the books of the New Testament, such as were suitable to his design.

6. *Ignatius*, writing to the church of *Ephesus*, takes notice of the epistle of *Paul* writ to them, in which he *makes mention of them in Christ Jesus*.

7. Lastly *Polycarp*, writing to the *Philippians*, refers them to the epistle of the *Blessed and renowned Paul*, writ to them: if not also, as I imagine, to the epistles sent to the *Thessalonians*, Christians of the same province. Not to mention now his express quotations of other books of the New Testament, or his numerous, and manifest allusions to them.

8. From these particulars here mentioned it is apparent, that they have not omitted to take notice of any book of the N. T. which, as far as we are able to judge, their design led them to mention. Their silence therefore about any other books can be no prejudice to their genuinenesse, if we shall hereafter meet with credible testimonies to them. And we may have good reason to believe, that these *Apostolical Fathers* were some of those  
per-

persons, from whom succeeding writers received that full and satisfactorie evidence, which they appear to have had concerning the several books of the New Testament.

9. And though I do not here design to sum up the whole evidence given by these writers, from their allusions, and other particulars, but only to mention some general observations; yet it ought to be here remembered, that *Ignatius* has made use of terms denoting a code, or, collection of *Gospels* and *Epistles*.







## CHAP. VIII.

### EVANGELISTS *in the reign of* TRAJAN.

A. D.  
112.  
Of the  
Gospels.

**EUSEBE** (a) in the historie of things  
in the reign of *Trajan* has this remark-  
able passage :

“ Among those who were illustrious at  
‘ that time was *Quadratus*, who, together  
‘ with the daughters of *Philip*, is said to  
‘ have enjoyed the gift of prophetic. And  
‘ beside these there were at that time many  
‘ other eminent persons, who (b) had the  
‘ first rank in the succession of the Apostles:  
‘ Who, being the worthie disciples of such  
‘ men, every where built up the churches, the  
‘ foundations of which had been laid by the  
‘ Apostles : extending likewise their preach-  
‘ ing yet farther, and scattering abroad the  
‘ salutarie seeds of the kingdom of heaven  
‘ all

(a) H. E. L. 3. c. 37.

(b) Τὴν πρώτην τάξιν τῆς τῶν ἀποστόλων ἐπέχοντες δια-  
δοχῆς.

(c)

# Chap. VIII. EVANGELISTS *in the*, &c. 233

‘ all over the world. For many of the dis- <sup>A. D.</sup>  
‘ ciples of that time, whose souls the divine <sup>112.</sup>  
‘ word had inspired with an ardent love of  
‘ philosophie, first fulfilled our Saviour’s  
‘ precept, distributing their substance to the  
‘ necessitous. Then travelling abroad they  
‘ performed the work of Evangelists, being  
‘ ambitious to preach Christ (c) and deliver  
‘ the scripture of the Divine Gospels.”

I presume, I have not improperly placed this passage here. *Eusebe*, as I just said, is writing the historie of things under *Trajan*. In the foregoing chapter he had given an account of *Ignatius* and his writings, who died in the tenth of *Trajan*. And in the two following chapters he speaks of *Clement* of *Rome*, and *Papias*. Though therefore *Eusebe* does not alwaies place things in his *Ecclesiastical Historie* in the exact order of time; yet I think it must be allowed, that he was fully persuaded, that before the end of the reign of *Trajan*, who died in 117, the Gospels were well known, and collected together: And they, who preached the doctrine of Christ to those who had not heard it,

(c) Καὶ τὴν τῶν θείων εὐαγγελίων παραδιδόναι γραφὴν.

*A. D.* it, carried the Gospels with them, and delivered them to their converts. They must therefore have been before this for some time in use, and in the highest esteem in the churches planted by the Apostles. It must have been no difficult thing at that time to know the genuinenesse of writings, which were of so great authority with them. And certainly they were well assured of it, or they had not so highly esteemed them. The persons, of whom *Eusebe* here speaks, were the immediate successors of the Apostles, and had the first rank among them. And they lived a good part of their time in the very first centurie, as well as St. *Ignatius*, and St. *Clement*.

There can be, I think, but one exception to my placing this passage here, in the reign of *Trajan*, at the year 112, which is, that this is not a passage of any ancient writer of this time, but of *Eusebe*, an author of the fourth centurie. To which I would answer, that it is reasonable to suppose, *Eusebe* had good ground from ancient authors, for what he here says. And that the Gospels were before now well known, and in great esteem, and collected together, appears probable from what



Chap. VIII. *reign of* TRAJAN.

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what we ourselves have seen in the *Apostoli- A. D.*  
*cal Fathers* still remaining, particularly in <sup>112.</sup>  
*Ignatius*. If this does not satisfy, I would  
add: that I do not intend to bring forward  
many more passages of *Eusebe*, or any other  
writer, in this manner.



C H A P.



## CHAP. IX.

### PAPIAS.

*A. D.*  
*116.* *P**P**A**P**I**A**S* is placed by *Cave* (*a*) at the year 110. According to others he flourished about the year (*b*) 115, or (*c*) 116. How long he lived, is uncertain. He is said by some (*d*), to have been a Martyr. But as this is not mentioned by *Eusebe*, or *Jerome*; I think, it need not be much regarded. *Irenaeus* (*e*) speaks of him as a hearer of *John*, and companion of *Polycarp*. And by *John* seems to intend the Apostle and Evangelist.

*Eusebe* in his Ecclesiastical Historie, has a whole chapter concerning him, beside what he says of him in other places. There is no part of that chapter, which we shall not have occasion for, at one time or other. I think therefore, though it be long, it will be the shortest course to take it all here at once.

“ There

(*a*) Hist. Lit. *Papias*.

(*b*) *Basnage Ann. P. E.* 115. n. 8.

(*c*) *Pagi Crit. in Bar. A. D.* 116. Cleric. H. E.

(*d*) *Vid. Cave ibid.*

(*e*) *L. v. c.* 33.

“ There are, says (f) *Eusebe*, five books  
 ‘ of *Papias*, entitled an *Explication of the*  
 ‘ *Oracles of the Lord*. These *Irenaeus* makes  
 ‘ mention of, as the only books writ by him,  
 ‘ after this manner : *These things Papias, who*  
 ‘ *was a bearer of John, and a companion*  
 ‘ *of Polycarp, an (g) ancient man, attests*  
 ‘ *in his fourth book : for there are five books*  
 ‘ *composed by him. Thus speaks Irenaeus.*  
 But *Papias* in the preface of his books does  
 by no means say, that (A) he heard or saw  
 ‘ any of the holy Apostles : but only, that  
 ‘ he had received the things concerning the  
 ‘ faith from those, who were well acquaint-  
 ‘ ed with them, which he shews in these  
 ‘ words : *I shall not think much to set down*  
 ‘ *together with my interpretations what I*  
 ‘ *have learned (h) from the Elders, [or Pres-*  
 ‘ *byters] and do well remember, confirming*  
 ‘ *the truth by them. For I took no delight, as*  
 ‘ *most men do, in those that talk a great deal,*  
 ‘ but

(f) H. E. L. 3. c. 39.

(g) Ἀρχαῖος ἀνὴρ.

(A) It is therefore still a question, whether *Papias* was a hearer of *John* the Apostle, as *Irenaeus* seems to intimate, or only of *John* the Elder. See this question considered by *Grabe* *Spic. T. 2. p. 26.* &c. *Tillem. Mem. Ec. T. 2. p. 2.* *St. Papias Note i.* *Pagi Crit. in Baron. 116. n. v.* *Basnag. Ann. 115. n. ix.* *Beausobre Hist. de Manich. liv. 2. ch. 2: p. 352. Note (2.)*

(h) Παρὰ τῶν πρεσβυτέρων.



A. D.  
116.

‘ but in those that teach the truth : nor in those  
 ‘ that relate strange precepts, but in them that  
 ‘ relate the precepts which the Lord has entrusted  
 ‘ us with, and which proceed from the truth  
 ‘ itself. And if at any time I met with one  
 ‘ who had conversed with the Elders, I enquired  
 ‘ after the sayings of the Elders : What  
 ‘ Andrew, or what Peter said : or what Philip,  
 ‘ what Thomas, or James had said :  
 ‘ What John or Matthew, or what any other  
 ‘ of the disciples of the Lord were wont to  
 ‘ say : and what Aristion, or John the Presbyter,  
 ‘ disciples of the Lord, say : For I was  
 ‘ of opinion, that I could not profit so much  
 ‘ by books (i) as by the living. Where it is  
 ‘ proper to observe, that he twice mentions  
 ‘ the name of John. The former of whom  
 ‘ he reckons with Peter, James, Matthew,  
 ‘ and the rest of the Apostles, manifestly  
 ‘ intending the Evangelist. Then making a  
 ‘ distinction in his discourse, he places the  
 ‘ other John with the others, who are not of  
 ‘ the number of Apostles, putting Aristion before  
 ‘ him. And he expressly calls him Presbyter.  
 ‘ By which too is shewn the truth of  
 ‘ their

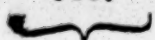
(i) Ὅσον τὰ παρὰ ζώσης φωνῆς καὶ μενέσσης.

' their account, who have said, that there A. D.  
 ' were two in *Asia* of that name: and that 116.  
 ' there were two sepulchres at *Ephesus*, and  
 ' that each of them are still said to be the  
 ' sepulchre of *John*. This is worthie of our  
 ' remark. For it is likely, that the *Revela-*  
 ' *tion*, which goes under the name of  
 ' *John*, was seen by the second, if not by  
 ' the first. This *Papias* then, of whom we  
 ' have been speaking, confesseth, that he re-  
 ' ceived the Apostles sayings from those who  
 ' conversed with them. And says, that he  
 ' was a hearer of *Aristion*, and *John* the *Pres-*  
 ' *byter*. And indeed he often mentions them  
 ' by name, and puts down in his writings  
 ' the traditions he had received from them.  
 ' Nor will our mention of these things, I  
 ' suppose, be judged unprofitable. It will  
 ' be worth while to add here to the forcited  
 ' words of *Papias* some other of his passages,  
 ' in which he mentions some miracles, and  
 ' other things, which had come to him by  
 ' tradition. That *Philip* the Apostle resided  
 ' with his daughters at *Hierapolis*, has been  
 ' shewn in some things we have (k) already  
 ' produced. Now we are to observe how  
 ' *Papias*,

(k) *L. 3. c. 31.*

A. D.

116.



AAs ii.

23. 24.

' Papias, who lived at the same time, men-  
 ' tions a wonderful relation he had received  
 ' from Philip's daughters. For he relates,  
 ' that in his time *a dead man was raised to life*.  
 ' He also relates another miracle of Justus  
 ' sur-named Barsabas: *That he drank deadly*  
 ' *poison, and by the grace of the Lord suffered*  
 ' *no harm*. Now that this Justus after the  
 ' ascension of our Saviour was set forth by the  
 ' Holy Apostles together with Matthias, and  
 ' that they prayed, that one of them might  
 ' be allotted to fill up their number in the room  
 ' of Judas the traytor, the scripture of the  
 ' Acts relates in this manner: *And they ap-*  
 ' *pointed two, Joseph called Barsabas, who*  
 ' *was sur-named Justus, and Matthias. And*  
 ' *they prayed, and said*. And other things  
 ' the same writer has related, which he re-  
 ' ceived by unwritten tradition, and some  
 ' strange parables of our Saviour, and ser-  
 ' mons of his, and several other things of a  
 ' fabulous kind. Among which he says like-  
 ' wise, that there shall be a thousand years  
 ' after the resurrection of the dead, wherein  
 ' the kingdom of Christ shall corporally sub-  
 ' sist upon this earth. Which opinion, I  
 ' suppose, he was led into by misunderstand-  
 ' ing the Apostolical narrations: and for

' want  
 (1) Σ  
 2220v.



' want of seeing into those things, which A. D.  
 ' they spoke mystically, and in figures. For 116.  
 ' he (1) was a man of no great capacity, as 1 Tim.  
 ' may be conjectured from his writings. Yet  
 ' he gave occasion to a great many ecclesia-  
 ' stical writers after him to be of the same  
 ' opinion, who respected the antiquity of the  
 ' man: as *Irenaeus*, and the rest who have  
 ' maintained that opinion. In the same writ-  
 ' ing he delivers many other narrations of  
 ' the forementioned *Aristion* of the words of  
 ' the Lord, and traditions of *John* the Pres-  
 ' byter. To which we refer the curious  
 ' reader. But it is requisite, we should sub-  
 ' join to his fore-cited passages a tradition,  
 ' which he has concerning *Mark*, who wrote  
 ' the Gospel, in these words: *And this the*  
 ' *Presbyter [or Elder] said: Mark being the*  
 ' *interpreter of Peter wrote exactly whatever*  
 ' *he remembered: But not in the order in*  
 ' *which things were spoken or done by Christ.*  
 ' *For he was neither a hearer, nor a follower*  
 ' *of the Lord. But, as I said, afterwards*  
 ' *followed Peter; who made his discourses for*  
 ' *the profit of those that heard him, but not in*  
 ' *the way of a regular historie of our Lord's*  

R
' words.

(1) Σφόδρα γὰρ τοι σμικρὸς ὦν τὸν νῦν, ὡς ἂν ἐκ τῶν αὐτῶν  
 λόγων, τεκμηριώμενον εἰπεῖν, φαίνεται.

A. D. 116. *words. Mark however committed no mistake in writing some things, as they occurred to his memorie. For this one thing he (m) made his care, to omit nothing which he had heard, and to say nothing false in what he related. Thus Papias writes of Mark. Concerning Matthew he says: Matthew wrote the [divine] oracles in the Hebrew tongue, and every one interpreted them, as he was able. He also brings testimonies out of the first epistle of John, and of Peter in like manner. He relates also another storie of a woman accused of many crimes before the Lord, which is (n) contained in the Gospel according to the Hebrews."*

It should be just observed, that in another place (o) Eusebe, speaking of Ignatius and Polycarp, says: "At the same time flourished Papias, Bishop of Hierapolis, an eloquent man, and skilful in the scriptures." But Valesius in his notes offers divers reasons for believing this last character to be an interpolation: it being wanting in several manuscripts, and also in the translation of Ruffin,

(m) Ὡς τε εὐδὲν ἡμαρτε Μάρκῳ, ὥτως ἕνια γράφας ἀσάτ' ἐμνημόνευσεν· ἐνὸς γὰρ ἐποίησατο πρόνοιαν, τὲ μὴ δὲν ὦν ἡμῶν παραλιπεῖν, ἢ ψεύσασθαι τὶ ἐν αὐτοῖς.

(n) Ἡν τὸ καθ' Ἑβραῖος εὐαγγέλιον περιέχει.

(o) H. E. l. 3. c. 36. in.

*Ruffin*, and contrarie to what *Eusebe* says in the above cited chapter.

A. D.  
116.

I need not put down distinctly what *Jerome* in his catalogue says of *Papias*, it being little more than a transcript of *Eusebe*. Only we may observe, that he assures us, he was Bishop of *Hierapolis* in *Asia*, and that he wrote five books, called an *Explication of the words of the Lord*.

Omitting now the confirmation, which *Papias* affords to the Facts of the Evangelical Historie, in what he says of our Blessed Lord and his Apostles; there are divers things in the foregoing chapter of *Eusebe* to be taken notice of, very much to our present purpose. We must by all means observe what is here said, or hinted, concerning St. *Matthew's*, and St. *Mark's* Gospels, the *Acts* of the *Apostles*, some other books of the N. T. and the storie contained in the Gospel according to the *Hebrews*.

#### 1. Of St. *Matthew's* Gospel.

1.) Here is an authentic testimonie to the genuinnesse of the Gospel of St. *Matthew*. It was well known in the time of *Papias*. No one doubted, but it was written by him.

2.) *Papias* says, this Gospel was writ in *Hebrew*. The same thing we shall hereafter



<sup>A. D.</sup>  
<sup>116.</sup> find often affirmed by ancient Christian writers. Nevertheless, some very learned men have disputed this. They think, succeeding writers have taken this account upon trust from *Papias*, without duly considering the matter. I think it must be allowed, there are not in our *Greek Gospel* of *St. Matthew* any marks of a translation. But of this I shall say no more here.

3.) The particular observation concerning *St. Matthew's Gospel*, that it was writ in *Hebrew*, seems to imply, that it is the only Gospel that was writ originally in that language.

4.) He says, *every one interpreted it as he was able*. Which some have thought to be one specimen of this man's weak capacity: for it requires some knowledge in the *Hebrew* tongue, to interpret a book writ in that language.

5.) Allowing *St. Matthew's Gospel* to have been writ in *Hebrew*, it does not follow from what *Papias* says, that there was then no *Greek Gospel* of *St. Matthew*, or that *Papias* knew of no such. *Papias* collected accounts of former things from any persons whom he thought credible. What he says therefore of *every one interpreting it as he was able*, may relate

relate only to some short time after it was written. All that can be concluded from what *Papias* says, is, that he thought the Gospel of *Matthew* was written originally in *Hebrew*: and that for some time, till a *Greek* translation was published, every one interpreted it, as he could. A. D.  
116.

That at the time of *Papias*, and before, there was extant a *Greek* Gospel of *St. Matthew*, is apparent from the quotations, or allusions of the *Apostolical* Fathers, particularly those of *Ignatius* and *Polycarp*; there being a great agreement between them and our *Greek* Gospel, not only in sense, but also in the very words.

### 2. Of *St. Mark's* Gospel.

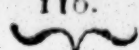
1.) Here is an authentic testimonie to the Gospel of *St. Mark*. What *Papias* writes concerning it, he had received from the Presbyter, meaning undoubtedly the Presbyter *John*. The Presbyter said, *Mark* was the interpreter and follower of *Peter*, and the Gospel writ by him was composed out of *Peter's* sermons. And better materials no man could have. Nor could any man, not an Apostle himself, have better advantages for writing a Gospel, than frequent hearing the Apostle, and intimate conversation with him.

R 3

2.) But

A. D.

116.



2.) But we need not be determined absolutely by the judgement of the Elder, *that Mark did not write in the order, in which things were spoken or done by Christ.* For though *Peter* in his sermons might not always deliver things in the order of time in which they happened, nor in each sermon every particular here related; yet there was usually in his sermons some regard to the order of time. And *Mark*, who long attended on him, and often heard him preach, would certainly be able to put the whole together, when he came to write, very much in the order of time, in which things were spoken or done. And if *Peter's* public instructions had not fully qualified him for writing a regular history, he had in his conversation with *Peter* frequent opportunities of making farther enquiries about any matters he doubted of.

3.) The Presbyter, according to this account, put the credit and authority of *Mark's* Gospel upon it's being a true and faithful relation of the preaching, or sermons, of the Apostle *Peter*. This is manifest from every particular there mentioned.

4.) However it ought by no means to be overlooked, that in another place *Eusebe*, after he had put down what *Clement* of *Alex-*

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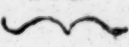
(p)

(q)

...

part



*Alexandria* says of *Mark's Gospel*, adds: *And* A. D.  
116.  
(p) *Papias Bishop of Hierapolis* agrees with   
him.

What *St. Clement* says there is to this purpose: that *St. Peter's* hearers at *Rome* were desirous of having his sermons writ down for their use: That they made their request to *Mark* to leave them a written memorial of the doctrine they had received by word of mouth: That they did not desist from their entreaties, till they had prevailed upon him: That when the Apostle *Peter* knew what had been done, he was pleased with the zeal of the men, and (q) confirmed that writing by his authority, that it might be read in the churches. "This is related, says *Eusebe*, by *Clement* in the sixth book of his *Institutions*. And *Papias*, Bishop of *Hierapolis*, agrees with him."

From this passage of *Eusebe* it has been concluded by learned men, that *Papias* had related not only what we have before seen in the foregoing chapter from the Elder, but likewise that *Peter* had confirmed *Mark's*  
R 4 Gospel.

(p) *Hist. Ec. l. 2. c. 15.*

(q) — κυρῶσαι τε τὴν γραφὴν εἰς ἑντευξιν ταῖς ἐκκλησίαις  
... συνεπιμαρτυρεῖ δ' αὐτῷ καὶ ὁ ἱεραπολίτης ἐπίσκοπος καὶ ὁ  
μαρτυρῶν Παπίας.

*A. D.* Gospel. So thought Mr. (r) *Richardson*,  
 116. who has writ with so much judgement on  
 the Canon of the New Testament. And we  
 learn, says he, from *Eusebe*, that both *Pa-*  
*pias*, and *Clement of Alexandria* attested, that  
 the Romans having prevailed with *St. Mark*  
 to write his Gospel, what he had done was re-  
 vealed to *St. Peter* by the Holy Ghost, who  
 thereupon authorized the work, and appointed  
 it to be read publicly in the church.

But to this I crave leave to say two things.

*First*, that this same passage from *Clement*  
 of *Alexandria*, is related by *Eusebe* in ano-  
 ther (s) place differently, and I think in some  
 respects more accurately than here. There  
*Eusebe* informs us, that *Clement* says, when  
*Mark* had composed his Gospel, he delivered it  
 to them that had asked it of him. Which when  
 (t) *Peter* knew, he neither forbid it, nor en-  
 couraged it. But of this I say no more here.  
 When we come to *Clement* himself, we shall  
 farther consider these two accounts of *Eusebe*:  
 how they may be reconciled, and  
 which is the most accurate.

*Secondly*,

(r) *The Canon of the N. T. vindicated*, p. 34. ed. third.  
 1619.

(s) *H. Ec. L. vi. c. 14.*

(t) Ὅπερ ἐπιγινόντα τὸν πέτρον, προτρέπικας μὴτε καθύ-  
 γαι, μὴτε προτρέψασθαι, p. 216. B.

*Secondly*, Which soever of these two accounts is the more accurate: supposing that *Clement* did write, that when *Peter* knew what was done, he confirmed the writing by his authority, that it might be read in the churches; yet it cannot be inferred from *Eusebe*, that *Papias* had said all this. *Eusebe* says: *And Papias, Bishop of Hierapolis, agrees with Clement.* Such observations as these are, in my opinion, to be interpreted cautiously. These words of *Eusebe* do not imply, that *Papias* had expressly related every thing there said by *Clement*: but only in general, that the two accounts of *St. Mark's Gospel* given by *Clement* and *Papias* are agreeable to each other. They agree in the author of that Gospel, that he was a disciple and companion of *St. Peter*, and that it was composed out of that Apostle's sermons. But because *Papias* is said, to agree with *Clement*, it is by no means necessarie to suppose, he had delivered every particular contained in that passage of *Clement*.

3. *Of the Acts of the Apostles.*

*Papias* does undoubtedly give some confirmation to the historie of the *Acts of the Apostles*, in what he says of *Philip*: and especially in what he says of *Justus*, called *Barsa-*

A. D.  
116.



*A. D.* *Barfabas.* But I think it cannot be affirmed, <sup>116.</sup> that he did particularly mention, or refer to, the book of the *Acts*. For I reckon, it is *Eusebe* himself, who adds that quotation out of the *Acts*, upon occasion of what *Papias* had writ of the before-mentioned *Barfabas*.

4. *Of the epistles of Peter and John.*

1.) *Papias* evidently confirms the genuinenesse and authority of the first epistle of *Peter*, and the first of *John*.

2.) *Papias* had writ nothing of the second epistle of *Peter*, or of the other epistles of *John*. If he had, *Eusebe* would certainly have taken notice of it. These epistles were doubted of, and contradicted by some in his time. He therefore diligently observed whatever he met with concerning them in ancient writers. And fails not of informing his readers of it.

3.) Nevertheless nothing can be inferred from the silence of *Papias* to the prejudice of the genuinenesse of these epistles. He nowhere designed to give a catalogue of the writings of these Apostles. All *Eusebe* says is, *Papias brought testimonies out of the first epistle of John, and the first of Peter likewise*. That he has alleged no passages out of the other, is not at all strange. *Papias* dealt chiefly

chiefly in unwritten traditions. And had no particular occasion to quote any other epistles of those Apostles. He confirms these therefore without prejudicing the rest.

A. D.  
116

5. *Of the Revelation.*

I think it also highly probable, that *Papias* had read the book of the *Revelation*. And this may be confirmed from the passage of *Irenaeus*, where he mentions him. But I apprehend too, that it may be fairly concluded from what *Eusebe* says of the two *Johns*, that *Papias* had no where in these five books expressly said, that the *Revelation* was writ by *John* the Apostle. However, I do not take the silence of *Papias* in this matter, to be any objection to that supposition. Who was the author of that book, was well known in his time: but he might have no particular occasion to mention him.

And it is observable, that *Andrew*, Bishop of *Cesarea* in *Cappadocia*, who is (u) supposed to have flourished about the year 500, in the preface to his *Commentarie* upon the *Revelation* mentions *Papias* together with others, who had born testimonie to this book,  
in

(u) *Vid. Car. H. L. T. in*

A. D. 116. in this manner: " But (x) we judge it  
 " needless, says *Andrew*, to enlarge on the  
 " divine inspiration of this book, to which  
 " so many blessed men bear a credible testi-  
 " monie: as *Gregorie* the divine, and *Cyrl*,  
 " and others more ancient than they: I  
 " mean, *Papias*, *Irenaeus*, *Methodius*, and  
 " *Hippolytus*."

6. *Of the Gospel according to the Hebrews.*

*Papias* gives no confirmation to this Gospel. *Eusebe* says, he had a historie, which is contained in the Gospel according to the Hebrews. The words of *Eusebe* are remarkable. He does not say, that this story was taken out of that Gospel, or that *Papias* had quoted, or brought testimonies out of it. This Gospel seems to have contained several stories and relations, or circumstances of things, added to the Gospel of St. *Matthew*. It is not at all wonderful, that *Papias*, who collected unwritten traditions, should have one story, found, or contained, in the Gospel according to the Hebrews. When these additions were inserted

(x) Περὶ μέντοι τῆ θεοπνεύστης τῆς βίβλου περιττὸν μικροῦ  
 τοῦ λόγου ἡγάμεθα, τῶν μακαρίων, γρηγορίου τῶ θεολόγου, . . .  
 προσέτι δὲ καὶ ἀρχαιοτέρων, παπῆς, εἰρηναίου, μεθodie, καὶ ἰπ-  
 πολύτου, ταύτην προσμαρτυρούντων τὸ ἀξιώπισιν. *Andr. Pro-*  
*leg. ad Apoc. p. 3. B. c. ad calcem. T. 8. Opp. S. Chris-*  
*Ed. Morell.*



inserted in that Gospel, is uncertain: Possibly about the time of *Papias*, possibly after it. And if they were a little before, it is not very material. I conclude however, that *Papias* had no where quoted that Gospel. And I infer therefore likewise, that when *Papias* spoke of St. *Matthew's* Gospel, he spoke of his *Greek* Gospel, which he was well acquainted with. He had received some tradition by word of mouth, that it was written originally in *Hebrew*. But as for any *Hebrew* Gospel of *Matthew* in his time, he knew nothing of it, being a perfect stranger to that language.

It may be thought, that I have been too particular in my remarks upon *Papias*, a man of small capacity. But I esteem the testimony very valuable, which he has given to the Gospels of St. *Matthew* and St. *Mark*, and to the first epistle of St. *Peter*, and St. *John*. If *Papias* had been a wiser man, he had left us a confirmation of many more books of the New Testament.

A. D.  
116.The sum of  
his testi-  
monie.



CHAP. X.

JUSTIN MARTYR.

I. *His Historie.* II. *His Works, with extracts out of the Quaestiones et Responsiones ascribed to him.* III. *His Testimonie to the Scriptures of the New Testament, particularly the Gospels.* IV. *The Acts of the Apostles.* V. *St. Paul's Epistles.* VI. *The second Epistle of St. Peter.* VII. *The Revelation.* VIII. *Of Apocryphal Scriptures, supposed to be quoted by him.* IX. *The Sum of his Testimonie to the Scriptures of the New Testament.*

A. D. I. <sup>140.</sup> **T**HE historie of *Justin* may be collected partly from his own writings, partly from other ancient authors.

*His Historie.*

He was born (a) in *Flavia Neapolis*, anciently called *Sichem*, a city of *Samaria* in *Palestine*. His father's name was *Priscus*, his grandfather's *Bacchius*.

He

(a) *Apol. i. init. Paris. p. 55.*

He was early a lover of truth, and studied philosophic under several masters: first under a *Stoic*, next a *Peripatetic*, then a *Pythagorean*, and lastly a *Platonic*: whose principles and sentiments he preferred above all other, until he became acquainted with the Christian religion: which he then embraced, as the *only* (b) *certain and useful philosophic*. Of his conversion to Christianity he gives an account in his Dialogue with *Trypho*. All these particulars we have from himself.

The exact time of his conversion is uncertain. *Cave* conjectures (c) it happened about the year 132, or 133. *Tillemont* (d) is of much the same opinion, who supposes, he was born in 103, and was about thirty years of age, when he embraced Christianity in the reign of *Adrian*, A. D. 133. The course of his life after his conversion is thus briefly digested by *Cave* (e). In the beginning of the reign of *Antonine the Pious* he came to *Rome*, and in the year 140 presented his first

Apo-

(b) Ταύτην μόνον εὐρισκον φιλοσοφίαν ἀσφαλῆ τε καὶ σύμφορον. p. 225. C. in *Dial*.

(c) See *Justin's life*, §. v. in *Lives of the Primitive Fathers*, and *Historia Liter.* p. 36.

(d) *Mem. Ecc.* T. 2. Part ii. *Vie de Justin M. Art.* 2. Not. 1. & *Art.* v. Not. 4.

(e) *Histor. Lit.*



A. D. 140. Apologie to that Emperour. Afterwards he went into *Asia*, where he had the celebrated conference with *Trypho* the Jew. And then returned again to *Rome*, where he wrote his second Apologie, inscribed to *Marc Antonine the Philosopher*, and suffered martyrdom about the year 164. *Tillemont* (f) is rather inclined to place his death in the year 167, or 168. *Fabricius* (g) supposes, he was born in 89, and suffered martyrdom in the 74. year of his age, A. D. 163. *Grabe* (h) is also of the same opinion about the time of his birth, and that his martyrdom happened in the year 163, or 165, the 74. or 76. year of his age.

*Justin* is mentioned by many ancient Christian writers; by his disciple *Tatian*, by *Irenaeus* (i), *Tertullian* (k), *Methodius*, *Eusebe*, *Jerome*, *Epiphanius*, *Photius*, and others. I shall put down some of their testimonies.

*Tatian* (l) calls him an *admirable man*. *Methodius* (m) says, he was a man not far removed

(f) *Ubi supra* Art. 22.

(g) *Biblioth. Gr. T. v. p. 51. 52.*

(h) *Spicileg. Patrum. T. ii. p. 146. 147.*

(i) *Adv. Haer. L. iv. cap. 6. et Lib. v. cap. 26.*

(k) *Adv. Valent. cap. v. Justinus philosophus et martyr.*

(l) Ὁ θαυμασιώτατος Ἰουστίνος. *Cont. Gr. p. 157. c.*

(m) *Apud Phot. cod. 234. p. 921.*

removed from the Apostles in time, or virtue. *A. D.*

*Eusebe* (*n*) says, he flourished not long after <sup>140.</sup> the times of the Apostles. *Photius* (*o*) says,

“ he was well acquainted with the Christian  
‘ philosophie, and especially with the Hea-  
‘ then; rich in the knowledge of historie,  
‘ and other parts of learning. But he took  
‘ little care to set off the native beauty of  
‘ philosophie with the ornaments of rhetoric.  
‘ For which reason his discourses, though  
‘ weighty and learned, want those allure-  
‘ ments, which are apt to attract the vulgar.”

He adds: “ He (*p*) shewed himself a Phi-  
‘ losopher not only in words, but in his ac-  
‘ tions, and his habit.”

II. *Eusebe*, beside the accounts he had be- *His Works.*

fore given (*q*) of *Justin*’s books against  
*Marcion*, and all Heresies, and his Apolo-  
gies, gives also (*r*) this distinct enume-  
ration of his works. “ He says, that  
‘ *Justin* left behind him a great number of  
‘ very useful works: As his Apologie to  
‘ *Antonine* the *Pious*, and his sons, and the  
‘ *Roman* senate, and another to his successor:  
‘ a book against the *Greeks*, [or *Gentils*] an-  
S other

(*n*) *H. Ec. L. 2. c. 13.*

(*o*) *Cod 125.*

(*p*) *Φιλοσοφῶν καὶ τοῖς λόγοις, καὶ τῇ βίῳ καὶ τῷ σχήματι, ibid.*

(*q*) *H. E. l. iv. cap. 11. 12. 16.*

(*r*) *Cap. 18.*

A. D. 140. { other book against the *Gentils*, called *Elenchus*, [or a Confutation] another of the *Monarchie of God*: another, entitled *Psaltes*: of the *Soul*: a Dialogue against the *Jews*, which he had at *Ephesus* with *Trypho*. There are also, says *Eusebe*, many other books of his, which are in the hands of the brethren." *Jerome's* (s) account of *Justin's* works agrees with this of *Eusebe*.

The principal works of *Justin* are his two Apologies, and his Dialogue with *Trypho* the Jew, in two parts.

The first and larger Apologie was addressed, as has been already hinted, to *Titus Antonine the Pious*, *Marc Antonine*, and *Lucius Verus*, the Senate and People of Rome. (t) *Tillemont* and *Grabe* (u) think it was not presented to the Emperour before the year 150. *Cave* says in 140: *Pagi* (x), and *Basnage* (y) in the year 139. *Massuet* (z) about 145. The Benedictin editors of *Justin's* Works, in their Preface, support *Tillemont's* opinion in a very plausible manner.

The

(s) *De Vir. Ill. cap. 23.*

(t) *Vie de Justin, as above, Art. 13. & Note 3.*

(u) *Spicileg. sec. ii. p. 150.*

(x) *Crit. in Bar. A. D. 148. n. 5.*

(y) *Ann. P. E. 139. §. 5.*

(z) *Vid. Diff. i. in Irenae. num. ii. p. xv.*



The Dialogue with *Trypho* was writ not long after, and, according to *Pagi* and *Bassnage*, in 140. according to (a) *Massuet*, and the forementioned Benedictins, about the year 155.

The second Apologie seems to have been presented to *Marc Antonine* in the begining of his reign, in the year 162.

The larger Apologie is still extant entire. The begining of the second Apologie is wanting: as is the conclusion of the first, and begining of the second part of the Dialogue with *Trypho*.

Beside these there are two discourses to the Gentils, which are generally allowed to be *Justin's*: one called an Oration to the Gentils, the other *παράκλησις*, or an Exhortation to the Gentils, which is supposed (b) to be the *Elenchus*, mentioned by *Eusebe*.

The piece we now have of the *Monarchie of God*, seems to be a fragment of the genuine work of *Justin* with that title.

The epistle to *Zena* and *Serenus* is at best doubtful, and I think not *Justin's*.

The epistle to *Diognetus* is generally supposed to be *Justin's*, though it is doubted of

S 2

by

(a) *Ibid.*(b) *Vid. Grabe Spic. Patr. T. 2 p. 147.*

*A. D.* by some, because the stile is more elegant  
 140. than that of his other pieces. For my own  
 part, I cannot persuade myself to quote it as  
*Justin's*; since the stile is allowed to be superior to his, and there is no mention made of it by *Eusebe*, or *Jerome*. It would indeed be to my purpose, to suppose it genuine, because it has more references to *St. Paul's* epistles, than all the other works of *Justin*. But this is another exception, it not being very usual for *Justin* to express himself in the stile of the N. T. as this writer does. Nor can there be any particular reason for it in this epistle, writ to a Gentil, and not to a Christian. And how can one pretend to ascribe to any author a small piece, not mentioned among his works by the ancients, different from the ordinarie stile of all his other allowed pieces, when there is no character in the title or conclusion to determine whose it is? *Tillemont* (c) who is sensible, the stile is abundantly superior to *Justin's*, endeavors to prove it more ancient, and writ before the destruction of *Jerusalem*. Those arguments are fully confuted by (d) *Basnage*, who is willing

(c) Le stile si magnifique et si eloquent de cette lettre s' eleve beaucoup au dessus de celui de *St. Justin*. *Vie de Justin*. Art. 12. p. 371.

(d) *A. D.* 165. §. ix.

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willing to think the epistle genuine. The Christians, before the writing of this epistle, had suffered several persecutions: which could not be said of them, before *Jerusalem* was destroyed. It is an excellent epistle. And, as at the time of writing it, the Christians were in (e) a suffering condition, it must have been writ before the reign of *Constantin*. I think therefore, that the author of it is some Anonymous ancient Christian writer, whose age cannot be exactly settled. I shall quote him as such. And, after I have made my extracts out of *Justin*, shew what testimonie this writer bears to the books of the New Testament.

The *Quaestiones et Responsiones ad Orthodoxos*, and some other pieces, usually joined with *Justin's* works, are allowed to have the marks of a later time.

It may be not improper however, for me to take notice of those *Quaestiones et Responsiones*, the work of a learned and laborious author.

*Cave* (f) thinks him a writer of the fifth centurie. *Du Pin* (g) observes, that some

S 3

ascribe

(e) See *Du Pin*. Bibl. *Basnage* as above.

(f) Vid. *Cav Hist. Lit. in Justin. M. et Irenae. et Conf. Dodwell. Diff. Iren. iii. n. 22.*

(g) *Bib. Ecc. T. i. p. 58.*



<sup>140.</sup>  
 A. D. ascribe it to *Theodoret*: and he argues, that the writer lived in the fifth or sixth centurie. *Beaufobre* thought, this (b) work to be rightly ascribed to *Diodore* of *Tarsus*. The *Benedictin* editors of *Justin Martyr* have examined this point with so much care, that their observations deserve to be briefly inserted here. They say, it (i) is needless to prove it, not to be a work of *Justin*, the thing is so evident. They think it probable, that the author was a *Syrian*. Which might lead us to *Theodoret*. Nevertheless there are strong reasons against that supposition. In the end they conclude the author to have been a *Pelagian* of that countrey in the fifth centurie,

In this work most of the writers of the New Testament are quoted, and particularly the four Evangelists by name. In like manner the author quotes the (k) epistle to the *Hebrews*, and (l) the second epistle of *Peter*. He reckoned (m) both the genealogies to

(b) *Hist. de Manich. T. i. p. 288. n. (1.)*

(i) *Admonit. in Q et R. p. 434. . . 437.*

(k) *Qu. 99. p. 480. D. E. et passim. Ed. Bened.*

(l) Καθὰ ὧν σιν ὁ ἀπόστολος πέτρος ἐν τῇ δευτέρᾳ αὐτοῦ καθ' ἑαυτοῦ ἐπιστολῇ. *Qu. 94. p. 478. c.*

(m) *Vid. Qu. 131. 132. 133. Et conf. Qu. 66. Vid. u. Beauf. Hist. de Manich. T. i. p. 354. 355.*

to be *Joseph's*, one of his natural, the other *A. D.*  
of his legal father. And he says, that (n) both *140.*  
the writers of the genealogies, meaning *Mat-*  
*thew* and *Luke*, were *Hebrews*, and took their  
accounts from the public registers. As he  
supposed, *Luke* to have been a *Jew*, it is  
likely, that he did not think him to be the  
Physician mentioned by the Apostle *Paul*,  
*Col. iv. 14.*

It is beside my design to give any farther  
account of those works of *Justin*, which are  
not extant: though every one must lament  
the losse of them: as his book against all  
heresies, which he particularly refers to in his  
first apologie: and his book against *Marcion*, and  
likewise that part of his book of the *Monar-*  
*chie of God*, which is not extant; especially  
if he therein argued from the scriptures of  
the *New*, as well as of the *Old Testament*.  
The words of (o) *Eusebe* are, “ Of the  
Monarchie of God, which he proved, not  
only out of our Scriptures, but also the books  
of the Gentils.”

III. We are now to take a different me- *His Testi-*  
thod from what we have used with the *Apo-* *monie to*  
*the N. T.*  
S 4 *stolical*

(n) Εβραῖοι γὰρ ἦσαν ἐξ Ἰσραήλ, οἱ τὰς γενεαλογίας συγ-  
γραψάμενοι εὐαγγελισαί. *Qu. 133. p. 491. E.*

(o) “Ὦν ὁ μόνον ἐκ τῶν παρ’ ἡμῖν γραφῶν, ἀλλὰ καὶ ἐκ τῶν  
ἑλληνικῶν συνίστησι βεβλῖαν. *H. E. p. 140. A.*

*A. D.* *Stolical* Fathers. For it is impossible to transcribe all the places of *Justin*, in which he has quoted the Gospels, in his Apologies and Dialogue, though alwaies without expressly mentioning the names of the *Evangelists*. I shall endeavor to take passages enough, to shew his manner of quoting.

*Quotations and Allusions.*

*Gospels.*

1. " At (*p*) the same time an angel was sent to the same virgin, saying : *Behold, thou shalt conceive in thy womb by the Holy Ghost, and thou shalt bring forth a son, and he shall be called the Son of the Highest. And thou shalt call his name Jesus, for he shall save his people from their sins : As they have taught, who have writ the historie of all things concerning our Saviour Jesus Christ. And we believe them.*" *Matth. i. 20. 21. Comp. Luke i. 31.* Thus he writes in his first Apologie.

2. Again, in the same Apologie : " But lest (*q*) we should seem to deceive you, it may be fit to lay before you some of the doctrines of Christ. His words were short and concise. For he was no sophist, but his word was the power of God. Of chastity

(*p*) *Apol. i. p. 75. B. Paris. 1636.*

(*q*) *P. 61. E.*



‘ he spoke in this manner : *Whosoever looketh* *A. D.*  
 ‘ *on a woman to lust after her, has committed* *140.*  
 ‘ *adulterie with her already in his heart, in*  
 ‘ *the sight of God. And, if thy right eye of-*  
 ‘ *fend thee, pluck it out. For it is better for*  
 ‘ *thee to enter into the kingdom of heaven with*  
 ‘ *one eye, than having two eyes to be cast into*  
 ‘ *eternal fire. And he who marries her who*  
 ‘ *is divorced from another man committeth a-*  
 ‘ *dulterie.”* Matth. v. 28. 29. 32.

3. In his Dialogue. “ And it is (r) *Matth.*  
 ‘ *written in the Gospel, that he said: All*  
 ‘ *things are delivered to me of the Father.*  
 ‘ *And no man knoweth the Father, but the*  
 ‘ *Son; neither the Son, save the Father, and*  
 ‘ *they to whom the Son will reveal him.”*  
 Matth. xi. 27.

4. “ And (s) the virgin *Mary* having been  
 ‘ *filled with faith and joy, when the angel*  
 ‘ *Gabriel brought her good tidings, that the*  
 ‘ *Spirit of the Lord should come upon her,*  
 ‘ *and the power of the Highest overshadow*  
 ‘ *her, and therefore that holy thing born of*  
 ‘ *her should be the Son of God, answered: Be*  
 ‘ *it unto me according to thy word,”* Luke i.  
 35. 38.

5. It

(r) Καὶ ἐν τῷ εὐαγγελίῳ δὲ γέγραπται ἐπάν. 326. D.

(s) Dial. Par. ii. p. 327. C.

A. D.  
140.

Matth.  
Mark.  
Luke.

5. It is undoubted, that the Gospels of *Matthew* and *Luke* are chiefly quoted by him, and *Mark's* but seldom. However, I shall take a part of a passage, in which, within the compasse of half a page, these three Gospels are quoted.

*Matthew*  
xxv. 41.

“ And in (t) other words he says, *Depart from me into outer darknesse, which the Father has prepared for Satan and his angels.*

*Luke* x. 19.

“ And again he said in other words: *I give unto you power to tread upon serpents, and scorpions, and venomous (u) beasts, and upon all the power of the enemy.*—And be-

*Mark* viii.  
31.

fore he was crucified, he said: *The Son of man must suffer many things, and be rejected of the Scribes and Pharisees, and be (x) crucified, and rise again the third day.*”

These last words are exactly quoted by *Justin* again (y) in another place. In *St. Luke* ix. 22. is a text very resembling: but in this place *Justin* appears to have used *St. Mark*. In *St. Luke* it is,—and (z) *be slain, and raised the third day.*

6. That

(t) P. 301. D.

(u) Καὶ σκολοπενδράων.

(x) Καὶ σταυρωθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι.

(y) p. 327. A.

(z) Καὶ ἀποκταυθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι.

6. That *Justin* had read St. *John's* Gospel, *A. D.*  
might be concluded from his calling *Christ* <sup>140.</sup>  
the *Word*, and the word and reason of God. *John.*  
However it will not be amiss to observe a  
quotation, or a reference or two.

7. " But (a) he is the first power next *John i.*  
' after God the Father and Lord of all, and <sup>14.</sup>  
' Son, and the Word. And in what man-  
' ner being made flesh he became man, I  
' shall shew hereafter."

8. Speaking of *John the Baptist* : " They *John i.*  
' (b) suspected him to be the Christ, to <sup>20.23.27.</sup>  
' whom he said : *I am not the Christ, but*  
' *the voice of one crying, There will come one*  
' *mightier than me, whose shoes latchets I am*  
' *not worthy to bear.*" Compare *Matth. iii.*  
11. *Luke iii. 16.*

9. " For (c) Christ himself has said : *John iii.*  
' Unless ye are born again, ye shall not enter <sup>3. 4. 5.</sup>  
' into the kingdom of heaven. But it is ma-  
' nifest to all, that it is impossible, for those  
' who have been once born to enter into the  
' wombs of them that bare them."

10. " For thus he (d) said : *He that hears John xiv.*  
' me, and does the things I say, he hears him <sup>24.</sup>  
' that sent me."

11. *Justin*

(a) *Apol. i. p. 74. B.*

(c) *Apol. p. 94. A.*

(b) *Dial. p. 316. C.*

(d) *p. 64. A.*



A. D.  
140.  
*Christ's  
Memoirs.*

11. *Justin* often speaks of the Gospels under the title of *Memoirs*, or (e) *Commentaries*; *Commentaries* (f) of the *Apostles*: His, (g) or *Christ's Memoirs*; *Memoirs of the Apostles and their companions*; and we have before seen him use the word *Gospel*, as he does also *Gospels*.

12. Speaking of the Eucharist: "For the (h) *Apostles* in the memoirs composed by them, which are called Gospels, have thus delivered it, that Jesus commanded them to *take bread, and give thanks*." Matth. xxvi. 26. Mark xiv. 22. Luke xxii. 19. 20.

13. "For (i) in the commentaries, which, as I have said, were composed by the *Apostles*, and their followers, [or *companions*] it is writ: That his *sweat fell like drops of blood*, as he prayed, saying: *If it be possible, let this cup pass from me*."

There can be no doubt, but he here intends

(e) Ὡς ἀπὸ τῶν ἀπομνημονευμάτων ἐμάθομεν. p. 332. C.

(f) Ὅπερ ἐν τοῖς ἀπομνημονεύμασι τῶν ἀποστόλων αὐτοῦ γέγραπται. 332. B. et alibi.

(g) Ἐν τοῖς ἀπομνημονεύμασιν αὐτοῦ. p. 333. D.

(h) Ἀρ. i. p. 98. B. Ἄ καλεῖται εὐαγγέλιον.

(i) Ἐν γὰρ τοῖς ἀπομνημονεύμασιν, ἃ φημι ὑπὸ τῶν ἀποστόλων αὐτοῦ καὶ τῶν ἐκείνοις παρακολούθησάντων συντετάχθαι, ὅτι ἰδρὼς, κ. λ. p. 331. C. D.

tends particularly *Luke* xx. 44. and *Matth.* xxvi. 39.

A. D.

140.

14. And upon the whole, it must be plain to all, that he owned, and had the highest respect for the four Gospels; written, two of them by Apostles, and the other two by companions and followers of the Apostles of Jesus Christ; that is, by *Matthew, Mark, Luke, and John.*

15. Farther, these Gospels were publicly read in the assemblies of the Christians every *Lord's day*, by a person appointed for that purpose, whom he calls *Reader*. For giving an account of the Christian worship to the Emperour in the first Apologie, he says: "The (*k*) memoirs of the Apostles, or the writings of the prophets, are read, according as the time allows, and when the Reader has ended, the President makes a discourse, exhorting to the imitation of so excellent things."

*The Gospels read publicly.*

16. "Trypho the Jew in the Dialogue says (*l*) to Justin: I am sensible, that the precepts in your Gospel, as it is called, are  
so

(*k*) Καὶ τὰ ἀπομνημονεύματα τῶν ἀποστόλων, ἢ τὰ συγγράμματα τῶν προφητῶν ἀναγινώσκεται μέχρις ἐσχάρῃ· εἶτα παυσαμένη τοῦ ἀναγινώσκοντος, κ. λ. p. 98. D.

(*l*) Ἐν τῷ λεγομένῳ εὐαγγελίῳ . . . ἐμοὶ γὰρ ἐμέλησεν εὐτυχῆν αὐτοῖς. p. 227. C.

A. D. ' so great and wonderful, that I think it  
 140. ' impossible for any man to keep them.  
 ' For I have been at the pains to read  
 ' them."

Whether the Dialogue be real, or only a fictitious discourse, this is a proof, the Gospels were open to all, and were well known in the world. For it is reasonable to suppose, that *Justin* chose to write in character.

IV. Let us in the next place observe some references to the Acts of the Apostles.

N. T.

*Justin.*

*Acts.*

1. Acts vii. 22.

*And (m) Moses was learned in all the wisdom of the Egyptians.*

2. Acts xiii. 27.

*But they that dwell at Jerusalem, and their rulers, because they knew (o) him not, nor yet the voices of the*

1. Moses was (n)

thought worthie to partake of all the learning of the Egyptians. &c.

2. For the Jews

who had the prophecies, and alwaies expected the coming of Christ, knew him not (p), and not only so prophets

(m) Καὶ ἐπαίδευσεν πᾶση σοφίᾳ Αἰγυπτίων.

(o) Τοῦτον ἀγνοήσαντες, κ.  
 λ.

(n) Ἀλλὰ καὶ πᾶσι τοῖς Αἰγυπτίων παιδεύσεως μετὰ χάριν ἠξιώθη. ad Græc. cohort. p, 11. B.

(p) Ἠγρόνησαν. Ap. i. p. 85. A.

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*prophets which are read every sabbath day, they have fulfilled them in condemning him.*

but killed him. But the Gentils, who had never heard of Christ, untill the Apostles seting out from Jerusalem taught them the things concerning him,—being filled with joy and faith, —gave themselves up to the unbegotten God through Jesus Christ.

A. D.  
140.

I think it plain, there is here a reference to the historie in the *Acts*. See Ch. xiii. from ver. 44. to the end.

N. T.

*Justin.*

3. Acts xxvi. 22.  
23. *Saying none other things, than those which the prophets and Moses did say should come: That (q) Christ should suffer, and that he should be the first that should*

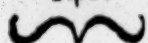
3. For though it had been obscurely declared by the prophets, that (r) Christ should suffer, and after that be Lord of all, &c.

*rise*

(q) Εἰ πάντες ὁ Χριστός,  
x. 2.

(r) Πάντες μενόμενοι  
ὁ Χριστός, Dial p. 302. A.

*A. D. rise from the dead.*

<sup>140.</sup>  
 &c.

V. We will now proceed to St. Paul's epistles.

N. T.

*Justin.*

*Romans.*

I. Rom. ii. 4. Or despisest thou (s) the riches of his goodnesse, and forbearance and long suffering, not knowing, that the goodnesse of God leadeth thee to repentance?

I. For (t) the goodnesse and kindnesse of God, and the immensity of his riches, esteems, as Ezekiel declares, him that repents of his sins, as one who is righteous, and has not sinned. See *Ezek. xxxiii. 15. 16.*

The first words have a great resemblance with Paul's, Rom. ii. 4. Dr. Thirlby in his notes refers also to *Rom. xi. 33. Eph. ii. 7. iii. 8.*

2. " Nor was Abraham declared righteous ' by God because of circumcision, but because of faith. For before that he was ' circumcised, it was said of him : *Abraham*

(s) Ἡ τοῦ πλάτους τῆς χρηστότητος αὐτοῦ — καταφερονεῖ — ;

(t) Ἡ γὰρ χρηστότης, καὶ ἡ φιλανθρωπία τοῦ Θεοῦ, καὶ τὸ ἀμετρον τοῦ πλάτους αὐτοῦ. *Dial. p. 266. D.*

'ham believed God, and it was imputed to *A. D.*  
 'him for righteousness. [Gen. xv. 6.] Where- *140.*  
 'fore we also in the circumcision of our  
 'flesh believing in God through Christ, and  
 'having the circumcision which is useful to  
 'them that have it, that is, of the heart,  
 'hope to appear righteous, and acceptable  
 'to God." In these last words is a great  
 resemblance with *Rom. ii. 28. 29.* as in the  
 first with *Paul's* argument *Rom. iv. Gal. iii.*

For *Rom. xi. 2. 3. 4.* may be seen *Dialog.*  
*p. 257. D.* But I do not think it worth  
 while to insert the passage here.

N. T.

*Justin.*

3. *1 Cor. v. 7.*  
 For (u) even Christ  
 our passover is sacri-  
 ficed for us.

3. For Christ (x) *1 Corinth.*  
 was the passover, who  
 was afterwards sacri-  
 ficed for us.

4. *1 Cor. xi. 18.*  
 19. — I (y) hear  
 that there are divi-  
 sions among you, and I  
 partly believe it. For

4. For he said . . .  
 (z) And, There shall  
 be schisms and heresies.

T

there

(u) Καὶ γὰρ τὸ πάχα ἡμῶν  
 ὑπὲρ ἡμῶν ἐθύθη, Χριστός.

(y) Ἀκούω, χίσματα ἐν ὑμῖν  
 ὑπάρχειν. . . . Δὲ γὰρ καὶ  
 κίσσεις ἐν ὑμῖν εἶναι.

(x) Ἦν γὰρ τὸ πάχα ὁ  
 Χριστός, ὁ τυθείς ὑπερ. *Dial.*  
*p. 338. C.*

(z) Καὶ, ἔσονται χίσματα  
 καὶ αἵρέσεις. *p. 253. B.*



A. D. *there must be also here-*  
 140. *fies among you.*

5. 1 Cor. xii. 8.

9. 10. *For to one is given by the spirit the word of wisdom, to another the word of knowledge by the same spirit. To another faith by the same spirit: to another the gifts of knowledge by the same spirit: to another the working of miracles, to another prophetic, to another discerning of spirits.*

6. 1 Cor. xv. 12.

*How (b) say some among you, that there is no resurrection of the dead?*

Galat.

7. Gal. iv. 12.

*Brethren, I beseech*

5. One (a) receives the spirit of understanding, another of counsel, another of power, [or miracles] another of healing, another of fore-knowledge, another of doctrine, another of the fear of God.

6. Who also say (c) that there is no resurrection of the dead.

7. In his Oration to the Greeks: *Be*

*you*

(b) Πῶς λέγουσιν οἱ τινες ἐν ὑμῖν, ὅτι ἀνάστασις νεκρῶν οὐκ ἔστιν.

(a) Dial. p. 258. A.

(c) Οἱ καὶ λέγουσι μὴ εἶναι νεκρῶν ἀνάστασιν. Dial. p. 307. A.

(d) you, be as I am : (e) as I am, for I al-  
for I am as ye are. so was as you are.

A. D.

140.

8. The Jew in the Dialogue allows, that the *Messiah* might suffer : but it seems incredible to him, that he should be so ignominiously (f) crucified, " For, says he, we read in the law, that he who is crucified is accursed." Referring to *Deut.* xxi. 23. Which is also observed *Gal.* iii. 13. Justin afterwards (g) answers this, but his respect to the epistle to the *Galatians* is not very manifest.

N. T.

Justin.

9. Eph. ii. 20.  
And are built upon  
the foundation of the  
Apostles and prophets,  
Jesus (h) Christ him-  
self being the chief  
corner stone.

9. But our cir- *Ephes.*  
cumcision manifested  
next after yours has  
been (i) made by  
sharp stones, that is,  
by the words of the  
Apostles of the chief  
corner stone.

He (k) argues from the words of *Pf.*  
lxviii. 18. which are quoted *Eph.* iv. 8.

T 2

but

(d) Γίνεσθε ὡς ἐγώ, ὅτι  
καὶ γὰρ ὡς ὑμεῖς.

(f) p. 317. A.

(h) "Οὐτὸς ἀκρογωνιαίος  
αὐτοῦ Ἰησοῦ Χριστοῦ.

(k) p. 258. B.

(e) Γίνεσθε ὡς ἐγώ; ὅτι καὶ  
γὰρ ἡμεῖς ὡς ὑμεῖς. p. 40. D.

(g) p. 322. 323.

(i) Διὰ λίθων ἀκροτόμων,  
τετέστι διὰ τῶν λόγων τῶν διὰ  
τῶν ἀποστόλων τοῦ ἀκρογωνιαίου  
λίθου. p. 342. A.

A. D. but his reference to that epistle is not very  
 140. clear.

## N. T.

## Justin.

Philip.

10. Philip. iv. 8.

*Whatsoever things are true, whatsoever things are honest, — just, — pure, — lovely, — think of these things.*

Coloss.

11. Col. i. 15.

*Who (m) is the first born of every creature.*

2 Theff.

12. 2 Theff. ii. 3.

*4. For that day shall not come, except there*

10. Justin says (l), that in the law of Moses are enacted those things that are by nature good, pious, and just.

11. Justin says: Christ is (n) the first born of all things made. Again, (o) The first born of every creature. Once more (p) The first born of God, and before all the creatures.

12. Justin speaking of Christ's second coming, says, " He

(m) Πρωτότοκος πάσης κτίσεως.

(l) Dial. p. 263. D.

(n) Πρωτότοκος τῶν πάντων ποιημάτων, 310. B.

(o) Πρωτότοκος πάσης κτίσεως, p. 311. B.

(p) Πρωτότοκος τοῦ Θεοῦ, καὶ πρὸ πάντων τῶν κτισμάτων, p. 326. D.



he (q) a falling away  
first, and that man of  
sin be revealed, the  
son of perdition, who  
opposeth, and exalteth  
himself above all that  
is called God, or that  
is worshiped.

shall appear from hea- *A. D.*  
ven in glorie, when *140.*  
also (r) the man of  
apostasie, who speak-  
ing great things a-  
gainst the most High,  
shall vex us Chris-  
tians."

13. Hebr. v. 9. 10.  
And being made per-  
fect, he became the  
author of eternal sal-  
vation unto all them  
that obey him. Called  
of God an high-priest  
after the order of Mel-  
chisedec. Ch. vi. 20.  
Made an high-priest  
for ever, after the or-  
der of Melchisedec.  
See Ch. vii. 11. Ps.  
cx. 4.

13. This is he (s) *Hebrews.*  
who after the order  
of Melchisedec is king  
of Salem, and eternal  
priest of the most  
High." He calls  
Christ (t) elsewhere  
also God's eternal  
Priest and King. See  
hereafter Numb. VII.

14. In another Place *Justin* says of *Christ*, *Hebrews.*

T 3

the

(q) "Οτι εαν μη ελθῃ ἀπο-  
στασία πρῶτον καὶ ἀποκαλυφθῇ ὁ  
ἄνθρωπος τῆς ἁμαρτίας, κ. λ.

(r) "Οταν καὶ ὁ τῆς ἀποστα-  
σίας ἄνθρωπος, κ. λ. p. 336.  
D.

(s) p. 341. in.

(t) Καὶ αἰώνιον τοῦ Θεοῦ ἱερέα, καὶ βασιλέα, καὶ Χριστὸν μέλ-  
λητα γίνεσθαι, p. 323. C.

A. D. 140. the *Word*, and *Son of God*: “That (u) he  
 “ is also called both *Angel* and *Apostle*.” As  
 Christ is no where in the scriptures of the  
 Old or New Testament called *Apostle*, ex-  
 cept in *Hebr.* iii. 3. *Grabe* thinks, it (x)  
 may be hence not unfairly collected, that  
*Justin* knew, and approved of that epistle.

2 Peter.

VI. 2 Pet. iii. 8.

VI. We have also

*But beloved, be not (y)understood, that the*  
*ignorant of this one saying, that a day of*  
*thing, that one day is the Lord is as a thou-*  
*with the Lord as a sand years, belongs to*  
*thousand years, and this matter.*  
*a thousand years as*  
*one day. See Ps. cx.*

4.

*Revela-*  
*tion.*

VII. “And (z) a man from among us,  
 ‘ by name *John*, one of the (a) *Apostles* of  
 ‘ Christ, in the *Revelation* made to him,  
 ‘ has

(u) Καὶ ἄγγελος δὲ καλεῖται, καὶ ἀπόστολος. *Ap. i. p. 95.*  
 D.

(x) *Vid. ejusd. annot. ad Justin Loc. ed. Oxon. 8vo. cap.*  
*82. p. 121.*

(y) Συνήκαμεν καὶ τὸ εἰρημένον, ὅτι ἡμέρα κυρίου ὡς χίλια ἔτη,  
 εἰς τότο συνάγει, p. 308. A.

(z) Καὶ ἐπειδὴ καὶ παρ’ ἡμῶν αὐτῶν τις ὃ ὄνομα Ἰωάννης, εἰς  
 τῶν ἀποστόλων τοῦ Χριστοῦ, ἐν ἀποκαλύψει γενομένη αὐτῷ, κ.  
 λ. p. 308. A.

(a) *Eusebe* may be supposed to refer to this very passage,  
 when in his account of *Justin*’s works he observes: Μενι-  
 ται δὲ καὶ τῆς ἰωάννης ἀποκαλύψεως, σαφῶς τὰ ἀποστόλου αὐτοῦ  
 εἶναι λέγων. *Hist. Ec. l. 4. c. 18. p. 140. D.*

‘ has prophesied, that the believers in our  
 ‘ Christ shall live a thousand years in Jeru-  
 ‘ salem, and after that shall be the general,  
 ‘ and in a word, the eternal resurrection and  
 ‘ judgement of all men together. [See *Re-*  
 ‘ *vel.* ch. xx.] The same thing, which also  
 ‘ our Lord has said: *That they shall neither*  
 ‘ *marry, nor be given in marriage, but shall*  
 ‘ *be equal to the angels, and shall be the chil-*  
 ‘ *dren of God, being [the children] of the re-*  
 ‘ *surrection.*” *Luke xx. 35. 36.*

It deserves to be considered likewise, whe-  
 ther the expression of *eternal resurrection and*  
*judgement* do not allude to *Heb. vi. 2. And*  
*of resurrection of the dead, and of eternal*  
*judgement.*

St. Jerome (b) seems to say, that Justin  
 and Irenaeus explained, or wrote commenta-  
 ries upon, *the Revelation*. But perhaps we  
 misunderstand him. He may only mean,  
 that they had quoted it, and made some re-  
 marks upon it in their works. If he intends  
 any Commentarie of theirs, he must have  
 been mistaken. Divers learned men have  
 shewn there is no ground to think, that ei-

T 4

ther

(b) Scripsit [*Joannes*] Apocalypsim, quam interpretantur  
 Justinus Martyr et Irenaeus. *De Vir. Ill. Joannes, c. ix.*



*A. D.* ther of those Fathers wrote any Commenta-  
 140. rie upon that book. I shall place in the mar-  
 gin a note of (c) *Fabricius*. *Huet* (d) also  
 writes to the same purpose.

*Of Apo-  
 cryphal  
 Scriptures.*

VIII. Thus far of quotations or allusions  
 of *Justin Martyr* to our books of the New  
 Testament, commonly received. There is  
 likewise a passage or two, in which some  
 have supposed him to refer to *Apocryphal*  
 writings.

*Of Apo-  
 cryphal  
 Gospels.*

I. In his Dialogue with *Trypho* he says:  
 “ Wherefore (e) also our Lord Jesus Christ  
 “ has said: In whatsoever [*things, or actions,*  
 “ or *ways*] I shall find you, in the same I  
 “ will also judge you.”

I think I need not stay long upon this pas-  
 sage. Possibly, *Justin* designed not to quote  
 any

(c) Hieronymus in chronico: *Sub eo [Domitiano] Apostolus  
 Joannes in Patmum insulam relegatus Apocalypsim vidit, quam  
 Irenaeus interpretatur.* In Graeco *Eusebii* est, *ὡς Ἰνδοὶ ἑρ-  
 νᾶν*. Itaque nec de *Justin*i nec *Irenaei* commentario in  
*Apocalypsin* cogitandum, quem nec Hieronymus infra ubi  
 horum scripta persequitur, neque alius quisquam veterum me-  
 morat. Saltem illud interpretatur, sive ut Graecus interpres,  
*μετέφρασεν*, non potest nisi de illis locis scriptorum *Justin*i  
*M.* et *Irenaei* intelligi, in quibus *Apocalypseos Joannis* men-  
 tionem faciunt, vel verba quaedam illius explicant. Vide  
*Tillemontium* Tom. I. Mem. Ec. p. 637. [St. Jean l'Evan-  
 geliste Note x.] et spicilegium patrum *J. E. Grabe*. T. II.  
 p. 170. *Fabric.* ad loc. Hieron. de Vir. Ill.

(d) *Demonst. E. Propos. i. §. 9.*

(e) Διὸ καὶ ὁ ἡμέτερος Κύριος Ἰησοῦς Χριστός ἔπεν. Ἐν οἷς καὶ  
 ὑμᾶς καταλάβω, ἐν τέτοις καὶ κρινῶ. *Apol. p. 267. A.*

any text, but to represent the sense of many of our Lord's sayings. *Fabricius* (*f*) has observed, that this saying has been quoted by many writers, and that *Justin* is the only one who ascribes it to our Lord: and that there are words resembling these in *Ezekiel*: *I will judge them according to their ways.* Ez. viii. 3. 8. and xviii. 30. xxiv. 14. xxxiii. 20. Moreover *Justin* had but just before expressly quoted *Ezekiel*. Mr. *Jones* (*g*) conjectures, that *Justin* wrote only, the *Lord hath said*: and that some scribe, ignorantly imagining these to be the words of Christ, inserted in his copie the words our, and Jesus Christ.

A. D.

140.

2. In another place in the same Dialogue *Justin* (*b*) says: “ And then when Jesus “ came to the river *Jordan*, where *John* “ was baptising, as Jesus descended into the “ water,

(*f*) Coeterum non putem Apocryphum *Ezekielis* librum ab autore vitæ *Antonii*, vel *Joh. Climacho* inspectum esse; sed potius ex Prophetia *Ezekielis*, qualis hodie extat ab aliquo exculptam, et deinde pluribus repetentibus invaluisse, licet non eadem plane verba apud *Ezechielem* leguntur. Deinde, nisi *Justinum* M. memoria lapsum dicere velimus, qui solus verba illa *Christo* tribuit, et plus simplici vice in allegandis scriptoribus hallucinatus est, probabile fane fuerit ab eo lecta esse in Apocrypho aliquo Evangelio. *Cod. Apocr. N. T.* p. 333.

(*g*) *New and full Method*, V. i. p. 539.

(*b*) Καὶ τότε ἐλθόντῳ τοῦ Ἰησοῦ ἐπὶ τὸν Ἰορδάνην ποταμὸν, ἦσαν ὁ Ἰωάννης ἐβάπτιζε, κατελθόντῳ τοῦ Ἰησοῦ ἐπὶ τὸ ὕδωρ,

A. D.

140.

“ water, a fire also was kindled in *Jordan*:  
 “ and when he came up out of the water,  
 “ the Apostles of this our Christ have writ,  
 “ that the Holy Ghost lighted upon him as  
 “ a dove.”

Somewhat like this there was in the Gospel made use of by the *Nazarenes*, or *Ebionites*. *Epiphanius* (i), in his account of the *Ebionites*, says, that in their Gospel it is written, “ that when *Jesus* came up out of  
 ‘ the water, the heavens were opened, and  
 ‘ he saw the Holy Spirit of God in the shape  
 ‘ of a dove descending and entring into him-  
 ‘ self. And there was a voice out of hea-  
 ‘ ven, saying: *Thou art my beloved Son, in*  
 ‘ *thee I am well-pleased.* And again: *I have*  
 ‘ *this day begotten thee.* And (k) immediatly  
 ‘ a great light shone round about the place.”

*Ittigius* (l) observes, that the accounts given of our Lord's baptism by *Justin* and the *Nazarene* Gospel are different, and concludes therefore, that *Justin* did not take his account from thence. It is plain, I think, they

ἵδωρ, καὶ πῦρ ἀνήφθη ἐν τῷ Ἰορδάνῃ καὶ ἀναδύντω αὐτοῦ ἀπὸ τοῦ ὕδατος, ὡς περιεράν τὸ ἅγιον πνεῦμα ἐπιπτῆναι ἐπ' αὐτὸν, ἔγραψαν οἱ ἀπόστολοι αὐτοῦ τέτε τοῦ Χριστοῦ ἡμῶν. *Dialog. Part. 2. p. 315. D.*

(i) *Haer.* 30. §. 13.

(k) Καὶ εὐθὺς περιέλαμψε τὸν τόπον ὧς μέγα.

(l) *Appendix ad Diff. de Haeres.* p. 24.



they differ, in that *Justin* says, as *Jesus descended into the water*, there was a great light kindled in *Jordan*: Whereas, according to that Gospel, the light appeared, after *Jesus* was come up out of the water, and after the voice from heaven. Mr. *Jones* (m) has observed another disagreement. The one speaks of a fire kindled in the river: the other of a great light encircling, or shining round all the place.

A. D.  
140.

*Grabe* (n) has an observation, which, I think, is not contemptible: that *Justin* does not say, the Apostles have related any thing of this fire, but only, That when he came up out of the water, the Holy Ghost lighted upon him as a dove. This account therefore of the fire in the river of *Jordan* seems to be only a storie, which *Justin* had received by tradition. And perhaps it is only a conclusion from those words in our Gospels, that the heavens were opened to him, or a particular explication of them.

But

(m) As before V. i. p. 542.

(n) Verum *Justinus* ipsa verborum constructione, quasi studio, indicasse videtur, verba, *scripserunt Apostoli*, posteriorem propositionem de columbae descensu, quem *Matthaeus* et *Johannes* Apostoli memoriae prodiderunt, non item priorem de igne splendescente, spectare, siquidem illa solum in modo infinitivo expressa ad τὸ *scripserunt* relationem habet, non prior, quae modo indicativo posita est, ideoque merito in impressis exemplaribus per Colon distincta. *Spicil. T. I. p. 19. 20.*

A. D.  
140.

But I think, we need not any farther concern ourselves with these passages. It is plain from his numerous quotations, that our Gospels are the books *Justin* made use of, as authentic histories of Jesus Christ.

*The sum of  
Justin's  
testimonie.*

IX. It is time, we sum up the evidence of this writer. He has numerous quotations of our Gospels, except that of St. *Mark*, which he has seldom quoted. He quotes them, as containing authentic accounts of Jesus Christ, and his doctrine. He speaks of *memoirs*, or records, writ by *Apostles*, and *their companions*; plainly meaning the Apostles and Evangelists, *Matthew* and *John*; and by companions, or disciples of Apostles, *Mark* and *Luke*. These Gospels were read and expounded in the solemn assemblies of the Christians, as the books of the Old Testament were: and as they had been before in the *Jewish* synagogues. Whether any other books of the New Testament were so read, he does not inform us. This reading of the Gospels he mentions in in his first Apologie to *Antonine the Pious*. He must have been well assured of the truth of what he says. And it is likely, knew it to be the ordinarie custom of the Christian churches he had visited in his travels. If it had

had not been a general practise, or had obtained in some few places only; he must have spoken more cautiously, and made use of some limitations and exceptions. For if there were Christian churches, in which the *memoirs* he speaks of were not read; upon enquiry made by the Emperour or his order, he had run the hazard of being convicted of a design to impose upon all the Majesty of the Roman Empire: and that, not in an affair incidentally mentioned, but in the conduct and worship of his own people, concerning whom he professeth to give the justest information. The general reading of the Gospels, as a part of divine worship, at that time, about the year 140, or not very long after, is not only a proof, that they were well known, and allowed to be genuine, but also that they were in the highest esteem. These Gospels were not concealed. *Justin* appeals to them in the most public manner, and they were open to all the world; read by *Jews*, and others.

The other passages of *Justin* here alleged relate to the *Acts of the Apostles*, the epistle to the *Romans*, the first to the *Corinthians*, the epistles to the *Galatians*, *Ephesians*, *Philippians*, and *Colossians*, the second to the  
*Thessa-*



<sup>140.</sup>  
A. D. *Thessalonians*, the epistle to the *Hebrews*, the second of *Peter*, and the book of the *Revelation*: which last he expressly ascribes to *John*, the Apostle of Christ. I shall leave it to the reader to consider, how many of the references to any of the other books are full and clear. I think, it was not the method of *Justin* to use allusions in his stile, so often, as some other writers do.





## C H A P. XI.

### The Epistle to DIOGNETUS.

I SHALL now shew, as I promised, how the words of the New Testament are adapted and applied by the author of the Epistle to *Diognetus*. It is plain, he was acquainted with the Gospels of *Matthew* and *John*. I have observed no references to the *Acts of the Apostles*. But whereas in all *Justin's* works hitherto quoted, several of which are of considerable length, there are very few expressions borrowed from the epistles of the New Testament, and those generally obscure, here we shall find many in epistle of about nine folio pages. I shall put them down, and leave every one to judge, how different this is from *Justin's* manner, in those works we have hitherto made use of. But though this epistle be not *Justin's*, the testimonies it affords to the books of the New Testament are very valuable.

I. " Christ

*Matthew.*

I. "Christ has taught us, *he* (a) says, not to be solicitous [or *take any thought*] about raiment or food." See *Matth.* vi. 25—31.

*John.*

II. The author says, God (b) has sent from heaven the truth, and the holy word: and he (c) says, *he was from the beginning*: and calls *Christ* the *Word* several (d) times, which character he may be well supposed to have learned from the beginning of *John's* Gospel. He says (e) likewise, that *Christians live in the world, but they are not of the world*. See *John* xvii. 14. 15. 16.

*Romans.*

III. "For (f) what could cover our sins  
 ' but his righteousness? By whom could we  
 ' who were wicked and ungodly be justified,  
 ' but by the only Son of God? O delight-  
 ' ful exchange, o unsearchable contrivance,  
 ' o unexpected benefit! that the iniquity of  
 ' many should be hid by one righteous per-  
 ' son, and the righteousness of one justify  
 ' many wicked.

Herein

(a) Περὶ ἐνδύσεως καὶ τροφῆς μὴ μεριμνᾶν. p. 500. D.

(b) Αὐτὸς ἀπ' οὐρανῶν τὴν ἀλήθειαν καὶ τὸν λόγον τὸν ἀγνόν καὶ ἀπερινόητον ἀνθρώποις ἐνίδρυται. p. 498. B.

(c) Οὐτὸς ὁ ἀπ' ἀρχῆς. p. 501. D.

(d) p. 501. C. D.

(e) Καὶ Χριστιανοὶ ἐν κόσμῳ οἰκῶσιν, ἐκ ἐσὶ δὲ ἐκ τοῦ κόσμου. p. 497. D.

(f) p. 500. B. C.



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Herein is an allusion to the whole fifth chapter of the epistle to the *Romans*. See also ch. xi. 33.

N. T.

*The epistle to D.*

IV. 1 Cor. iv. 12.  
—being (g) reviled we bleſs.

IV. They (b) are 1 Cor.  
reviled and bleſs.

V. 1 Cor. viii. 1.  
—knowledge (i) puffeth up, but charity edifieth.

V. The Apoſtle (k) ſays: Knowledge puffeth up, but charity edifieth.

VI. 1 Cor. ix. 10.  
—That he that ploweth, ſhould plow in hope: and that he that threſheth in hope, ſhould be partaker of his hope. Comp. ver. 7. Who planteth a vineyard, and eateth not of the fruit thereof?

VI. But he who (l) with fear knows, and ſeeks life, planteth in hope, expecting fruit.

VII. 2 Cor. x. 3.

U

VII. They are in 2 Cor.  
For

(g) Λαϊδοράμενοι, εὐλογούμεν.

(i) Ἡ γνῶσις φυσιοῦ, ἡ δὲ ἀγάπη οἰκοδομεῖ.

(b) Λαϊδορεῖνται καὶ εὐλογεῖσιν. p. 497. C.

(k) Ἀπόστολος—λέγει· ἡ γνῶσις φυσιοῦ, ἡ δὲ ἀγάπη οἰκοδομεῖ. 502. C.

(l) p. 502. C.

*For though we walk in the flesh, we do not war after the flesh.*

2 Cor. iv. 8. *By honour and dishonour, by evil report and good report.—9. As unknown, and yet well known: as dying, and behold we live: as chastened, and not killed. 10. As sorrowful, and yet always rejoicing: as poor, yet making many rich: as having nothing, yet possessing all things.*

*the flesh, but they live not after the flesh.*

... (m) They are unknown, [he speaks of Christians in his own time all along] and yet are condemned. They are put to death, and yet are revived. They are poor, and make many rich. They want all things, and abound in all things. They are in dishonour, and in dishonour are glorified: They are evil-spoken of, and are justified. . . . Being put to death, they are made alive.

The whole passage (of which I have transcribed here but a part) is a most beautiful representation of the suffering circumstances and virtues of the Christians of the author's own time, in allusion to these, and other

(m) p. 497. B. C.

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other words of the N. T. Therefore a part of it has been already transcribed, and more of it will appear in some following numbers.

N. T.

*The epistle to D.*

VIII. Philip. iii.

VIII. They dwell *Philip.*

20. *For (n) our conversation is in heaven.*

(o) on earth, but they converse in heaven.

IX. 1 Tim. iii.

IX. Who [*the disc- 1 Tim.*

16. *And without controversy great is the mystérie of Godlinesse : God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentils, believed on in the world, received up into glory.*

ciples] being esteemed (p) by him, were acquainted with the mysteries of the Father. For which cause he sent the Word, that he might appear to the world : who having been rejected of the people, preached by the Apostles, was believed on by the Gentils.

U 2

X.

(n) Ἡμεῶν γὰρ τὸ πολίτευμα ἐν οὐρανοῖς ὑπάρχει.

(o) Ἐπὶ γῆς διατρέουσιν, ἀλλ' ἐν οὐρανῷ πολιτεύονται.  
p. 497. B.  
(p) p. 501. D.



<sup>2</sup> Tim.

X. 2 Tim. i. 10.

*Whereunto I am appointed a preacher, and an Apostle, and (q) a teacher of the Gentils.*

X. And being (r) a disciple of the Apostles, I become a teacher of the Gentils." So the author speaks of himself.

<sup>1</sup> Peter.

XI. 1 Pet. ii. 20.

—but if (s) when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.

XI. When they (t) do well, they are punished as evil.

XII. 1 Pet. ii. 24.

*Who (u) his own self bare our sins in his own body on the tree.*

XII. Saying himself: He (x) took our sins." This is evidently a quotation, and only by a different pointing may be read thus: Saying: He himself took our sins. But perhaps it may be

(q) Καὶ διδάσκαλος ἐθνῶν.

(s) Ἀλλ' εἰ ἀγαθοποιῶντες, κ. λ.

(u) Ὃς τὰς ἁμαρτίας ἡμῶν αὐτὸς ἀνήνεγκεν.

(r) Ἀλλ' ἀποστόλων γερόμενος μαθητὴς, γίνομαι διδάσκαλος ἐθνῶν. P. 501. C.

(t) Ἀγαθοποιῶντες, ὡς καὶ οἱ κολάζονται. 497. C.

(x) Λέγων αὐτός, τὰς ἡμετέρας ἁμαρτίας ἀνεδέξατο. 500. B.

be doubtful, whether he refers to this text of *Peter*, or to *Isai.* ch. liii.

XIII. 1 Pet. iii. 18.  
*For Christ also has once suffered for our sins, the (y) just for the unjust, that he might bring us to God.*

XIII. He delivered up (x) his own Son a ransom for us, the holy for the transgressors, the innocent for the guilty, the just for the unjust.

XIV. 1 John iv. 9.  
*In this was manifested the love of God to us, because that God sent his only begotten Son into the world.*

XIV. For God 1 *John.* loved mankind — to whom he sent his only begotten Son, to whom he has promised a kingdom in heaven, and will give it to them that love him. And (a) when you know him, with how great joy will you the

10. *Herein is love, not that we loved God, but that he loved us.*

16. *And we have known and believed*

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(y) Δίκαιος ὑπὲρ ἀδίκων.

(x) Αὐτὸς τὸν ἰδίον υἱὸν ἀπέδοτο λύτρον ὑπὲρ ἡμῶν, τὸν ἀγίου ὑπὲρ ἀνόμων, τὸν ἀκαίον ὑπὲρ τῶν κακῶν, τὸν δίκαιον ὑπὲρ τῶν ἀδίκων. 500. B.

(a) p. 501. A.

*the love that God has* be filled? And how  
*to us.* will you love him,

17. *Hercin is our* who so loved you be-  
*love made perfect.* fore? And having

19. *We love him,* loved him, you will  
*because he first loved* be an imitator of his  
*us.* goodnesse.

XV. Speaking of the state of things after the coming of Christ, he has this passage, in which he seems to speak of the volume of the *Gospels*, and of the *epistles of the Apostles*.

“ The (b) fear of the law is sung, and  
‘ the grace of the Prophets is known, and  
‘ the faith of the Gospels is established, and  
‘ the tradition of the Apostles is kept, and  
‘ the grace of the church rejoyceth exceed-  
‘ ingly.”

*The sum  
of this te-  
stimonie.*

XVI. The passages alleged from this epistle relate to the Gospels of St. *Mattbew*, and St. *John*; the epistle to the *Romans*, the first and second to the *Corinthians*; the epistle to the *Philippians*; the first and second to *Timothie*; and the first epistle of St. *Peter*, and first of St. *John*. And in most of them the

(b) Εἴτα φόβος νόμου ἄδεται, καὶ προφητῶν χάρις γινώσκεται, καὶ εὐαγγελίων πίσις ἰδρυται, καὶ ἀποστόλων παράδοσις συνίσταται, καὶ ἐκκλησίας χάρις σκιρτά. p. 502. A.



I. Chap. XI. *The Epistle to* DIOGNETUS. 295

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the allusion is plain. Words of the first epistle to the *Corinthians* are expressly cited, as the *Apostle's*, meaning *Paul*. The author seems likewise to speak of a code, or collection, of *Gospels* and *Apostolical* epistles, which he joins together with the *Law* and the *Prophets*.





## CHAP. XII.

### DIONYSIUS of *Corinth*.

A. D.  
170. **D**IONYSIUS, Bishop of *Corinth*, flourished, according to *Cave* (a), about the year 170. *Eusebe* in his *Chronicle* (b) at the eleventh year of *Marc Antonine* (which is the year 171. of our Lord) says, “ *Dionysius*, Bishop of *Corinth*, a sacred man, was then in reputation.” He wrote seven letters, called by *Eusebe* (c) *Catholic*, or general, they being sent to divers churches, and another to a *Christian* woman. These epistles are mentioned (d) by *Eusebe* in the following order: One to the *Lacedemonians*: another to the *Athenians*: the third to the faithful of *Nicomedia*, which was the capital city of *Bitbynia*: the fourth to the church at *Gortyna*, and the rest of the churches of *Crete*:

(a) *Hist. Lit.*

(b) Διονύσιος ἐπίσκοπος Κορίνθου ἱερός ἀνὴρ ἐγναρίζετο.

(c) Καθολικαῖς πρὸς τὰς ἐκκλησίας ἐπιστολαῖς. H. E. l. 4. c. 23. p. 143. C.

(d) *Eod. cap.*

Chap. XII. DIONYSIUS of *Corinth*. 297

*Crete*: the fifth to the church in *Amastris*, A. D.  
170.  
together with the churches throughout *Pon-*  
*tus*: the sixth to the *Gnossians*, likewise in  
*Crete*: the seventh to the *Romans*, inscribed  
to *Soter* then Bishop. And beside these,  
says *Eusebe*, there is extant another sent to  
*Chrysophora*, a most faithful sister. Of these  
epistles nothing remains, except some frag-  
ments in (e) *Eusebe*.

St. *Jerome's* (f) account of *Dionysius* con-  
tains an enumeration of these letters. And  
he says, " he was a man of great *eloquence*  
*and industrie*: and that he flourished under  
*M. Antonine* and *Commodus*." He has been  
called a Martyr by some, but without (g)  
any foundation in antiquity.

I shall now put down a few particulars,  
suitable to our present design, out of the  
fragments of these epistles preserved by *Eusebe*.

" The letter to the *Athenians*, says *Eusebe*, is (h) exhortatorie to the faith, and a  
conversation according to the Gospel:"  
meaning

(e) *Ibid. et L. 2. cap. 25. p. 68. A.*

(f) *De Vir. Ill. cap. 27.*

(g) *Vid. Tillemont. Mem. E. T. ii. Denys de Corinthe.*  
*ad fin.*

(h) *Διεγερτικὴ πίστεως καὶ τῆς κατὰ τὸ εὐαγγέλιον πολιτείας.* l. v. c. 23. p. 143. D.



*A. D.* meaning by Gospel the doctrine and precepts  
 170. of the *Christian* religion, or the books of the  
 New Testament, in whole or in part. How-  
 ever it must be owned, these are properly the  
 words of *Eusebe*.

*Acts.* In this epistle “ he relates (i) moreover,  
 ‘ says *Eusebe*, that *Dionysius* the *Areopagite*,  
 ‘ who was converted to the faith by the A-  
 ‘ postle *Paul*, according to the account given  
 ‘ in the *Acts of the Apostles*, was appointed  
 ‘ the first Bishop of the church of the *Athe-*  
 ‘ *nians*.”

How far *Dionysius* had referred for this to  
 the book of the *Acts of the Apostles*, is doubt-  
 ful, and cannot be determined from *Eusebe*.  
 But every one will upon this occasion regret  
 the losse of these epistles.

In the epistle to the *Nicomedians* “ he (k)  
 opposeth the heresie of *Marcion*, and stre-  
 nuously asserts and (l) defends the rule of  
 truth.”

It is highly probable, he here maintained  
 the genuinneffe and authority of divers books  
 of the New Testament against *Marcion*, who  
 rejected

(i) p. 144. *A.*

(k) Ἐν ἡ Μαρκιανὸς αἵρεσιν πολεμῶν, τῷ τῆς ἀληθείας πα-  
 ρίσταται κανόνι. p. 144. *A.*

(l) *Vid. Vales. in loc.*

(m) rejected some, and mutilated and curtailed others. A. D. 170.

In the epistle to the church of *Amastris*, *Eusebe* (n) says, “ he has inserted expositions of the Divine Scriptures.”

We cannot be positive indeed: but there is no reason to forbid our supposing, here were expositions of the scriptures of the *New*, as well as of the *Old Testament*.

“ Farther, says *Eusebe*, the same person Scriptures of the N. T. speaking of his own epistles, as having been corrupted, expresth himself (o) in this manner: *I have writ epistles*, says he, *at the desire of the brethren. But the Apostles of the Devil have filled them with darnel, taking out some things, and adding others: for whom there is a woe reserved. It is not to be wondered therefore, if some have attempted to corrupt the scriptures of the Lord, [or the Dominic scriptures,] since they*

(m) Vid. *Irenae*. l. 1. cap. 27. al. 28. et *Tertullian*. adv. *Marcion*.

(n) Γραφῶν τε θείων ἐξηγήσεις παρατίθενται. ib. B.

(o) Ἐτι δὲ ὁ αὐτὸς καὶ περὶ τῶν ἰδίων ἐπιστολῶν ὡς ραδιεργηθεῶν, ταῦτα οὖν ἐπιστολὰς γὰρ ἀδελφῶν ἀξιοσάντων με γράψαι, ἔγραφα· καὶ ταύτας οἱ τῆ διαβόλου ἀπόστολοι ζιζανίων γηγέμεκον· ἃ μὲν ἐξαιρουντες, ἃ δὲ προσιδέντες· οἷς τὸ καὶ κεταὶ ὁ θαυμαστὸν ἄρα, εἰ καὶ τῶν κυριακῶν ραδιεργησάτι τινες ἐπέβληνται γραφῶν, ὅποτε καὶ ταῖς ἐτοιαύταις ἐπιβεβλήκασι.  
P. 145. C.

A. D. 170. ' they have attempted the same thing in writings not comparable to them.'

When he says, *there is a woe reserved* for those persons, *Le Clerc* (p) says, he seems to allude to *Is.* v. 20. or, to *Rev.* xxii. 18, 19. But of this we cannot be certain.

By *scriptures of the Lord*, he seems to mean the scriptures of the *New Testament* in general, as containing the doctrine and precepts of the Lord Jesus. There were some, who endeavored to corrupt them. He intends, it is likely, in particular, the followers of *Marcion*. However the *Catholic Christians* were upon their guard. These heretics therefore only *attempted* this. And it was a vain attempt, without any considerable success. The alterations they made were detected by the vigilance of the sounder part of *Christians*: who by the numerous copies of most of the books of the *New Testament*, in the Apostolic churches, in almost every part of the world, could without much difficulty discover the frauds, attempted to be practised on their sacred writings.

There is another remarkable fragment of this writer in *Eusebe*, which may deserve to be

(p) *Vid. Hist. E. p. 735. not. 3.*



## Chap. XII. DIONYSIUS of Corinth.

301

be placed here. *Eusebe* is speaking of *Nero's* <sup>A. D.</sup> persecution, and the martyrdoms of *St. Peter*, <sup>170.</sup> and *St. Paul*: And, *says (q) he*, “ that  
 “ they both suffered martyrdom about the  
 “ same time, *Dionysius*, Bishop of *Corinth*,  
 “ assures us in his epistle to the *Romans*,  
 “ writing in this manner: So also you by  
 “ this your so suitable admonition have joined  
 “ together the plantation of the *Romans* and the  
 “ *Corinthians*, which was made by *Peter* and  
 “ *Paul*. For they both coming to our city of  
 “ *Corinth* planted and taught us. And in  
 “ like manner going together to *Italie*, they  
 “ taught there, and suffered martyrdom about  
 “ the same time.”

This is all I have to offer at present (B) from this writer. But from the little that remains of him it may be justly concluded, that his epistles would be of great use to us, if they were now extant: especially considering the traces of eminent virtue, that appear in almost every part of his short fragments. He shews a peaceable disposition in recommending peace and unity to the *Lacedemonians*. He shews his goodnesse and candour

(q) *Euf. H. E. l. 2. c. 25. p. 68. A.*

(B) See hereafter *ch. xxviii. numb. v. vi. See likewise ch. ii. p. 57.*

A. D. <sup>170.</sup> dour in his precept to the *Amastrians*, that all who recover from any fall, whether of vice, or heretical opinion, should be kindly received: and his judgement and good sense, as well as true virtue, in his admonition to *Pinytus*, Bishop of the *Gnossians*; not to impose on the brethren the heavie yoke of continence as necessarie, but to consider the infirmity of the most. In a word, it is the character, which *Eusebe*, gives him, “ that he was useful to all by his divine labours, and not only to the church particularly under his care.” *Dionysius* was an excellent man!





## C H A P. XIII.

### T A T I A N.

**T***ATIAN* flourished according to (a)*Cave*, A. D. 172.  
about the year 172. In his Oration against the *Gentils*, generally reckoned his only remaining work, he has informed us of several things concerning himself: That (b) he was born in *Assyria*, was originally a Heathen, and (c) was converted to Christianity by reading the books of the Old Testament, and by reflecting on the corruptions and absurdities of Gentilism: and that (d) he had been a considerable traveller and seen the world; and afterwards came to *Rome*, where he farther improved himself in arts and sciences. The Oration itself shews him to be a man of reading, and well acquainted with the *Greek* learning, which character is also univer-

(a) *Hist. Litt. vid. et Tillemont Mem. Ec. T. 2. Part. 3. Les Encratites. Basnage Ann. 172. §. 3. 4. &c. Du Pin Bibl. Fabric. Bibl. Gr. T. vi. p. 81. &c.*

(b) p. 174. B. C.

(c) p. 165. B.

(d) p. 170. B. C.



A. D. 172. universally allowed him by ancient writers. He mentions *Justin Martyr* with (e) great respect, and by many ancient Christian writers we are well assured, that he was his follower, but some while after his death, which happened about the year 165, he went into a great variety of absurd opinions. He is said to be the author of the sect of the *Encratites*, or *Continents*; condemned the use of wine, denied the lawfulness of marriage, the reality of Christ's sufferings, the salvation of *Adam*; embraced the Aeon of *Valentinus*, asserted with *Marcion*, that there are two Gods. But whatever were his principles in the later part of his life, he will afford a good proof of the antiquity, and high esteem of the Gospels in his time, and be otherwise of considerable use to us.

I shall farther observe briefly the notice that has been taken of him by the ancients. *Irenaeus* (f) says he was a follower of *Justin*, and mentions the heresies he taught after *Justin's* martyrdom. *Clement* (g) of *Alexandria* makes frequent mention of him, and

(e) p. 157. D. 158. A.

(f) *Adv. Haer. l. i. cap. 28. [al. 30. 31.] l. iii. cap. 23. [al. 36. &c.]*

(g) *Strom. lib. i. p. 320. B. lib. iii. p. 466. A. B. D. 465. C. ἐν τῇ Θεολογίᾳ Ἐπιτ. 806. C.*

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p 170.

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confutes him. *Origen* (b) speaks of his Oration to the *Greeks* as a learned work. *Eusebe* (i) in his *Chronicle* dates his heresie at the 12. of the Emperour *Marc Antonine*, or the year 172. What *Eusebe* says farther of *Tatian* will be placed below distinctly. *Epiphanius* (k) has given a particular account of his heresie.

A. D.

172.

St. *Jerome*'s account of *Tatian* in his book (l) of *Illustrious Men* is this: " *Tatian*, who first taught rhetoric, and gained a great deal of honour thereby, was a follower of *Justin Martyr*, and flourished in the church, as long as he adhered to him. But afterwards puffed up with the pride of eloquence, he founded a new heresie, called that of the *Encratites*, which was afterwards emproved by *Severus*. *Tatian* wrote an infinite number of books, of which there is one writ against the *Gentils*, which is reckoned the most considerable of all his works. He flourished under the Emperour *M. Antoninus Verus*, and *L. Aurelius Commodus*."

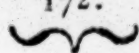
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(b) *Cont. Cels. l. 1. p. 14.*(i) *Tatianus haereticus agnoscitur: a quo Encratitae. Chr. p. 170.*(k) *Haer. 26. al. 46.*(l) *Cap. 29.*

A. D.

172.



I shall take no more passages concerning the *historie* of this writer. I proceed to those, which will set before us his *testimonie* to the Scriptures of the *New Testament*.

Gospels.

I. *Eusebe* in his *Ecclesiastical Historie*, having given an account of *Tatian*, and his opinions from *Irenaeus*, and then of *Severus*, and his followers, who had made additions to some of *Tatian's* opinions, adds: " But  
' (m) their first leader, *Tatian*, composed I  
' know not what harmonie and collection  
' of the Gospels, which he called [*Dia Tef-*  
' *saron*] of the four, which is still in the  
' hands of some. And it is said, that he  
' had the assurance to alter [or *explain*] some  
' words of the Apostle, as pretending to  
' correct the composition and order of his  
' stile. He left a great number of books.  
' Of which, his celebrated discourse *against*  
' the *Gentils* has been quoted by many.  
' Which seems to be the most elegant, and  
' most useful of all his writings."

This

(m) Ὁ μὲντοι γε πρότερον αὐτῶν ἀρχηγὸς ὁ Τατιανὸς συνάφειάν τινα καὶ συναγωγὴν ἐκ οἷδ' ὅπως τῶν εὐαγγελίων συνθεῖς, τὸ διὰ τεσσάρων τῆτο προσωνόμασεν· ὃ καὶ παρὰ τινὲς εἰσέτι νῦν φέρεται· τῷ δὲ ἀποστόλῃ φασι τολμήσαι τινὰς αὐτοῦ μεταφράσαι φωνὰς, ὡς ἐπιδιωρθέμενον αὐτῶν τὴν τῆς ὁμοσεως σύνταξιν. H. E. L. iv. c. 29. Vid. et cap. 16. de *Tatiano*.

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# Chap. XIII. TATIAN.

307

This is a strong proof, that there were <sup>A. D.</sup> four, and but four Gospels, which were in <sup>172.</sup> esteem with *Christians*. It seems, that *Eusebe* had not seen this *Harmonie* or collection of *Tatian*.

*Theodoret* (n), who flourished in the fifth centurie, about 423, speaks of this book in the following manner: "He [*Tatian*] composed a Gospel, which is called *dia tessaron*, of the four, leaving out the genealogies, and every thing that shews the Lord to have been born of the seed of *David* according to the flesh. Which has been used not only by those of his sect, but also by them who follow the Apostolical doctrine; they not perceiving the fraud of the composition, but simply using it as a compendious book. I have also met with above two hundred of these books, which were in esteem in our churches: all which I took away, and laid aside in a parcel, and placed in their room the Gospels of the four Evangelists."

*Victor Capuanus*, a writer of the sixth centurie, says, that *Tatian* called his harmonie *δια πέντε*, of the five. Whence some learned

X 2

moderns

(n) *Hæret. Fab. l. i. cap. 20.*

A. D. 172. moderns have inferred, that *Tatian* used also the Gospel according to the *Hebrews*. *Ittigius* (o) has shewn it, I think, to be very probable, that this *διὰ πέντε*, of the five, in *Victor* is only an error of the transcribers for *διὰ πάντων*, of all. *Eusebe* calls it of the four, as does *Theodoret*. All the fault that *Theodoret*, who had seen so many copies, finds with this performance is, that *Tatian* had left out the genealogies.

It is said, that (p) *Ephrem* the Syrian, of the fourth centurie, wrote commentaries upon *Tatian's* harmonie, or *Diateffaron*.

Whether this *Harmonie* be now extant, is disputed by (q) learned men. I think, I need not concern myself with that question.

The *Apostle*, whose words *Tatian* had the assurance to alter, or explain, undoubtedly is *Paul*. But it cannot be determined from this passage of *Eusebe*, what epistles of *Paul* *Tatian* owned, or how many of them he had

(o) *Tho. Ittigii de Haeresiarchis. Sect. 2. cap. 12. p. 182.*

(p) Syriacum Tatiani Diateffaron commentaris illustravit Sanctus Ephraemus, testibus Barfalibaeo et Barhebraeo, quorum verba retuli T. i. p. 57. 58. *Affeman. Bib. Orient. T. 3. P. i. p. 13.*

(q) *Vid. Vales. not ad Euseb. H. E. l. iv. cap. 29. Tillemont. Mem. T. ii. Part. 3. Les Encratites. Not. 2. Bagnage Ann. 172. n. vi. Fabr. Bibl. Gr. T. vi. p. 83.*

had explained, or corrected. Nay it seems, *A. D.*  
 that *Eusebe* had never seen the work itself. <sup>172.</sup>

What he writes of it is only from the report of others. *Mill* (*r*) thinks, there was no ill design in this work of *Tatian*: That his *altering the words of Paul* amounted to no more than some interlinearie or marginal explications; putting here and there over against the Apostle's other synonymous words, which were somewhat clearer. *Tatian's correcting of the composition of the Apostle's stile* likewise, according to him, was only disposing in the margin some of the words of *St. Paul* in a more natural order, without intending, or in the event doing any prejudice to the Apostle's original text.

The *Oration* against the *Gentils* being commended by so many affords an argument, that it was written before the year 172, about which time *Tatian* left the Catholic opinions. And as it seems to have been writ after *Justin's* death, therefore some time between 165. and 172. In this *Oration* are a few references or allusions to the *Gospels*, which I shall take notice of.

X 3

N. T.

(*r*) *Proleg. n.* 361. 362.



A. D.

N. T.

Tatian.

172.

Luke.

II. Luke vi. 25.

*Woe (s) unto you that laugh now: for ye shall mourn and weep.*

John.

III. John i. 3. *All*

*(u) things were made by him, and without him was not any thing made, that was made.*

IV. John i. 5. *And*

*(y) the light shineth in darknesse, and the darknesse comprehendeth it not.*

V. He seems to refer to the beginning of St.

(s) Οὐαὶ ὑμῖν οἱ γελοῦντες νῦν· ὅτι πένθῃσετε, καὶ κλαύσετε.

(u) Πάντα δι' αὐτῆς ἐγένετο, καὶ χωρὶς αὐτῆς ἐγένετο ἃ δὲ ἐν ᾧ γέγονεν.

(y) Καὶ ἡ σκοτία αὐτὸ ἐ καταλαμβάνει.

II. You may (t) laugh, but you will weep.

III. Forsaking demons give up yourselves to the one God. For (x) all things are by him, and without him was not any thing made.

IV. This is (z) what is said: The darknesse comprehendeth not the light.... And the word, [or reason] is the light of God, the ignorant soul is darknesse.

(t) Γελοῦτε δὲ ὑμεῖς, ὡς καὶ κλαύσοντες. 167. C.

(x) Πάντα ὑπ' αὐτῆς, καὶ χωρὶς αὐτῆς γέγονεν ἃ δὲ ἐν. 158. D.

(z) Καὶ τῆτο ἐστὶν ἄρα τὸ ἐρημένον· ἡ σκοτία τὸ φῶς ἐ καταλαμβάνει. p. 152. C.

St. John likewise

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# Chap. XIII. TATIAN.

311

St. *John's* Gospel in another place (a). He *A. D.*  
likewise says (b), *God is a spirit*, in the very <sup>172.</sup>  
words of *John* iv. 24.

VI. "He (c) that wants nothing is not *Acts.*  
to be traduced by us, as if he wanted." This  
is much the same thought, and applied to  
the same purpose with *Paul's*, *Acts* xvii. 25.  
*as though he needeth any thing.* But it is a  
character of the Deity so obvious, that I  
think it cannot determine us to suppose, he  
had an eye to those words of the Apostle.

VII. St. (d) *Clement* has informed us, *1 Corintb.*  
that *Tatian* in a book called *Perfection ac-* <sup>and</sup>  
*cording to the Saviour*, argued against mar- *Galat.*  
riage from the words of *Paul*, *1 Cor.* vii. 5.  
And from St. *Jerome* (e) it appears, that *Ta-*  
*tian* had abused to the same purpose the  
words of *Paul*, *Gal.* vi. 8. But I do not

X 4

think

(a) p. 245. A. B. C.

(b) Πνεῦμα ὁ Θεός. p. 144. C.

(c) p. 144. D.

(d) Γράφει γὰρ κατὰ λέξιν ἐν τῷ περὶ τοῦ κατὰ τὸν σω-  
τῆρα καταρτισμοῦ. Συμφωνίαν μὲν οὖν ἀρμόζει προσευχῇ  
κοινωνία δὲ φθορᾶς λείπει τὴν ἐντευσιν. κ. λ. *Strom.* l. iii. p.  
460. A. B.

(e) Tatianus qui putativam Christi carnem introducens,  
omnem conjunctionem masculi ad feminam immundam ar-  
bitratur, Encratitarum vel acerrimus haeresiarches, tali ad-  
versum nos sub occasione praesentis testimonii usus est argu-  
mento: Si qui seminat in carne, de carne metet corruptionem:  
in carne autem seminat, qui mulieri jungitur. Ergo et is  
qui uxore utitur, et seminat in carne ejus, de carne metet  
corruptionem. *Comm. in Gal. cap. 6.*

*A. D.* think it needful to translate either of these  
 172. passages.

And from (*f*) *Irenaeus* we learn, “ That  
 ‘ *Tatian* had endeavored to support his opi-  
 ‘ nion concerning *Adam*, that he was not  
 ‘ saved, from these words 1 *Cor.* xv. 22. that  
 ‘ in *Adam* all die : and from some other ex-  
 ‘ pressions of the Apostle.”

*Titus.*

VIII. Lastly, St. *Jerome* in his preface to  
 his commentarie upon the epistle to *Titus*  
 says: “ But *Tatian* (*g*) the Patriarch of the  
 ‘ *Encratites*, though he rejected some of  
 ‘ *Paul*’s epistles, was of opinion, that this  
 ‘ to *Titus* ought to be owned as the Apostle’s  
 ‘ without any hesitation.”

*The sum of  
 his testi-  
 monie.*

IX. We see then plainly, that the Gos-  
 pels, and many of *Paul*’s epistles were re-  
 ceived by *Tatian*, and owned by him to the  
 last. And his rejecting any of the rest is of  
 no weight, when a man gave way to such  
 manifest absurdities, as he did in the later  
 part of his life.

C H A P.

(*f*) Tentans et subinde uti hujusmodi a *Paulo* assidue dictis :  
 quoniam in *Adam* omnes morimur. l. iii. cap. 23. §. 8. al.  
 cap. 39.

(*g*) Sed *Tatianus* Encratitarum Patriarches, qui et ipse  
 nonnullas *Pauli* epistolas repudiavit, hanc vel maxime, hoc  
 est, ad *Titum*, Apostoli pronunciandam credidit ; parvi-  
 pendens *Marcionis* et aliorum, qui cum eo in hac parte con-  
 sentiunt, assertionem.



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## CHAP. XIV.

### HEGESIPPUS.

**H**EGESIPPUS, as we are informed A. D.  
173.  
by *Eusebe* (a), was originally a Jew, converted to the *Christian* faith. He is supposed, to have been born in the begining of the second centurie : and died, according to the *Alexandrian* Chronicle, in the reign of *Commodus*. “ He wrote, says (b) *Eusebe*, a ‘ faithful relation of the Apostolic preaching ‘ in a very plain stile.” And in these books, *Eusebe* says, he mentions his journey to *Rome* : that in his way he conversed with many Bishops : that in all of them he had perceived one and the same doctrine. “ When ‘ (c) I came to *Rome*, says he, I took (d) up ‘ my

(a) H. E. l. iv. c. 22. p. 143. B.

(b) Ἐν πέντε δὴ οὖν συγγράμμασιν ἔτ' τὴν ἀπλανῆ πα-  
ράδοσιν τοῦ ἀποστολικοῦ κηρύγματος ἀπλευσάτη συντάξει  
γραφῆς ὑπομνηματισάμενος. L. iv. c. 8. init.

(c) Γενόμενος δὲ ἐν Ῥώμῃ διαδοχὴν [al. διατριβὴν] ἐπει-  
πάμην μέχρις ἀνικτήτος, οὗ διάκονος ἦν ἐλεύθερος· καὶ παρὰ  
ἀνικτήτος διαδέχεται σωτὴρ, μετ' ὃν ἐλεύθερος. ibid. c. 22.

(d) Vid. *Vales.* not. in loc. *Eus.*

A. D. 173. (A) my abode with *Anicetus*, whose Deacon *Eleutherus* [then] was. After *Anicetus* succeeded *Soter*, and after him *Eleutherus*." And in another place (e) *Eusebe* says, that *Hegesippus* writes, he came to *Rome* in the time of *Anicetus*, and staid there until the Bishoprick of *Eleutherus*. Though therefore learned men are not exactly agreed about the time of these Bishops of *Rome*; we must suppose the five books of *Hegesippus* not finished till after 170, very (f) few placing the begining of *Eleutherus*'s Bishoprick before that year.

*Eusebe* (g) however assures us, he was in the first succession of the Apostles: and *Stephen* (h) *Gobar*, in *Photius*, calls him an ancient and Apostolical man. *St. Jerome* in his Catalogue (i) writes of him to this purpose: "*Hegesippus*, who was near the times of the Apostles, composed a historie of the affairs of the church from the passion of our Lord

(A) Or, as others: *I composed a succession* (of the Bishops of *Rome*) to *Anicetus*. *Vid. Pearson. op. Post. p. 24. Grabe Spicil. T. 2. p. 212. et 256.*

(e) *Ibid. cap. xi. p. 125. B.*

(f) *Vid. Grabe spic. T. 2. p. 204.*

(g) Ἐπὶ τῆς πρώτης τῶν ἀποστόλων γενομένου διαδοχῆς. 1. 2. c. 23. p. 63. C.

(h) Ἀρχαῖός τε ἀνὴρ καὶ ἀπιστολικός. *Phot. Cod. 232.*

(i) *Cap. 22.*

‘ Lord to his own time. And collecting to-  
 ‘ gether a great variety of matters for the  
 ‘ benefit of his readers, he wrote five books  
 ‘ in a plain and simple manner, imitating (k)  
 ‘ therein the stile of those whose life he fol-  
 ‘ lowed: [or, as perhaps some may choose  
 ‘ to have it rendered, *whose life he wrote.*]  
 ‘ He says, he came to *Rome* in the time of  
 ‘ *Anicetus*, the tenth Bishop after *Peter*, and  
 ‘ continued there to the time of *Eleuthe-*  
 ‘ *rus*, Bishop of the same City, who former-  
 ‘ ly had been Deacon of *Anicetus*.”

A. D.  
 173.

These five books are all lost, except some fragments, preserved by *Eusebe* in his Ecclesiastical Historie, and one more in *Photius* from *Stephen Gobar*: Of which I shall presently give an account, so far as they relate to our present subject. And in the margin I shall put the character (B) of this writer, as given

(k) Ut quorum vitam sectabatur, dicendi quoque exprimeret characterem.

(B) Suspectum tamen merito Hegesippi est testimonium, quia ex reliquis ejus apud Eusebium fragmentis abunde constat, eum non accuratum, sed credulum ac fabulosum fuisse scriptorem. Ingenuum hic est judicium Dupinii, qui recensitis fragmentis Historiae Ecclesiasticae Hegesippi addit. Autant que nous pouvons juger par ce qui nous reste, il estoit peu exact, et plus rempli d'histoires feintes et fabuleuses, que narrations solides et veritables. Idem judicium est Basnagii, et aliorum. Lampe Prolegom. In Joann. l. i. c. 4. n. x.



A. D. given by some moderns, though it be not  
 173. very much to his advantage.

I. The first fragment (l) is his relation of the death of *James the just at Jerusalem*. In this narration the stile of the scriptures of the New Testament often appears. When the *Jews*, (*Scribes* and *Pharisees*) and others, came to *James* to desire him to tell the people his opinion of *Jesus*, they say to him:

Matth.  
xxii. 16.  
Luke xx.

21.  
Matth.  
xxvi. 64.

“ For (m) we, and all the people bear witness to you, that you are just, and accept no man’s person.” Afterwards, *James* says to them: “ Why (n) do you ask me concerning *Jesus the son of man*? He sits in heaven, on the right hand of the Great Power, and will come in the clouds of heaven. Whereby many were fully persuaded, and glorified God for that testimonie of *James*, saying, *Hosanna to the son of David*.” When they had thrown him down from the battiment of the temple, he not being quite dead, they began to cast stones

Matth.  
xxi. 9. 15.

at

(l) *Euf. H. E. l. 2. c. 23.*

(m) Ἡμεῖς γὰρ μαρτυροῦμεν σοι καὶ πᾶς ὁ λαὸς, ὅτι δίκαιός εἱ, καὶ ὅτι πρόσωπον ἐλαμβάνεις. p. 64. C.

(n) Τί με ἐπερωτᾶτε περὶ Ἰησοῦ τοῦ υἱοῦ τοῦ ἀνθρώπου, καὶ αὐτὸς κάθηται ἐν τοῦ βραβυ ἐκ δεξιῶν τῆς μεγάλης δυνάμεως, καὶ μέλλει ἔρχεσθαι ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ, καὶ πολλὰν πληροφοροφθέντων καὶ δοξαζόντων ἐπὶ τῇ μαρτυρίᾳ τοῦ Ἰακώβου, καὶ λεγόντων ὡς ἀνὰ τοῦ υἱοῦ Δαβὶδ. p. 64. D.

at him. “ But (o) he kneeling down said : *A. D.*  
 ‘ I beseech thee, O Lord God the Father, for- <sup>173.</sup>  
 ‘ give them : for they know not what they *Acts vii.*  
 ‘ do. . . . . This man was (p) a faithful *60.*  
 ‘ witnesse both to the Jews and Greeks, that *Luke xxiii.*  
 ‘ Jesus was the Christ.” *34.*  
*Acts xx.*  
*21.*

II. The next (q) fragment of this writer contains an account of *Domitian's* enquiry after the posterity of *David*. “ At that time  
 ‘ says he, there were yet remaining of the  
 ‘ kindred of Christ the grandsons of *Jude*,  
 ‘ who was called his brother according to the  
 ‘ flesh. These some accused, as being of  
 ‘ the race of *David*. And *Evocatus* brought  
 ‘ them before *Domitianus Caesar*. For (r)  
 ‘ he too was afraid of the coming of the  
 ‘ Christ, as well as *Herod*.”

*Matth. ii.*

This passage deserves to be remarked. It contains a reference to the historie in the second chapter of *St. Matthew*. And shews plainly, that this part of *St. Matthew's Gospel* was owned by this *Hebrew Christian*.

But

(o) Ἀλλὰ ἑκκαθεὶς ἔθηκε τὰ γόνατα, λέγων παρακαλῶ  
 κύριε θεὸ πάτερ, ἄφες αὐτοῖς· οὐ γὰρ οἶδασιν τι ποιοῦσιν. p.  
 65. B.

(p) Μάρτυς οὗτος ἀληθῆς Ἰουδαίοις τε καὶ Ἑλλήσι γεγέννη-  
 ται, ὅτι Ἰησοῦς ὁ Χριστός ἐστιν. p. 65. C.

(q) *Euf. H. E. l. 3. c. 19. 20.*

(r) Ἐφοβεῖτο γὰρ τὴν παρυσίαν τοῦ Χριστοῦ, ὡς καὶ Ἡρώδης.  
 p. 89. C.

<sup>173.</sup>  
 A. D. But *Epiphanius* (s) informs us, that the Gospel of the *Ebionites* begins thus: *It came to pass in the days of Herod the King of Judea, that John came baptising with the baptism of repentance in the river Jordan.* Which is the begining of the third chapter of *St. Matthew*, a little altered. And he there (t) says expressly, that their Gospel called according to *Matthew*, is *defective and corrupted*. It is plain however from this passage, that *Hegesippus* received the historie in the second chapter of *St. Matthew*. So that he used our *Greek Gospel*. Or, if he used only the *Hebrew* edition of *St. Matthew's Gospel*, this historie must have been in it in his time.

These grandsons of *Jude* were interrogated by *Domitian* concerning their own substance, which they informed him of, and gave him proofs, they were poor laboring men. “ Being asked, says (u) *Hegesippus*,  
 ‘ of Christ and his kingdom, of what kind

*Luke* xix.  
 11.

(s) *Haer.* 30. §. 13. p. 138. A. T. i. ed. Petav.

(t) *Ibid.* init. §. 13.

(u) Ἐρωτηθέντας δὲ περὶ τοῦ Χριστοῦ καὶ τῆς βασιλείας αὐτοῦ, ὅποια τις ἔειπεν, καὶ πότε καὶ ποῖ φαινησομένη; λόγον δοῦναι, ὡς ἡ κοσμικὴ μὲν οὐδ’ ἐπίγειον, ἐπεράνιον δὲ καὶ ἀγγελικὴν τυγχάνει, ἐπὶ συντελείᾳ τοῦ αἰῶνος γενησομένη, ὅπνικα ἐλθὼν ἐν δόξῃ κρινεῖ ζῶντας καὶ νεκροὺς, καὶ ἀποδώσει ἑκάστῳ κατὰ τὰ ἐπιτηδεύματα αὐτοῦ. p. 90. A. B.



‘ it was, and when and where it should ap- A. D.  
 ‘ pear? They answered, that it was not 173.  
 ‘ worldly nor terrene, but heavenly and an-  
 ‘ gelical, and would be in the end of the  
 ‘ world, when he coming in glorie should  
 ‘ judge the quick and the dead, and render 2 Tim. iv.  
 ‘ to every man according to his works.” 1.

I do not pretend absolutly to determine a reference to any particular texts in these last words. But I have thought it very proper to place them here, together with what precedes, as representing the doctrine of the New Testament very much in the stile of it.

I omit the next fragment of this author in (x) *Eusebe*, giving the historie of the martyrdom of *Simeon* Bishop of *Jerusalem*, it containing nothing suitable to our present design.

III. But afterwards in another chapter (y) *Eusebe* observes several things, which were in the five books of this writer: “ That  
 ‘ in his journey to *Rome* he visited many Bi-  
 ‘ shops, in particular *Primus* Bishop of *Co-*  
 ‘ *rinth*, where he staid many daies: and  
 ‘ and where, says he, we received mutual  
 ‘ refreshment from the true faith. From  
 ‘ thence he went to *Rome*, and staid there to  
 ‘ the

(x) L. 3. c. 32.

(y) L. iv. cap. 22.

A. D. ' the time of *Eleutherus*. He (x) adds:  
 173. ' And in every succession, and in every city,  
 ' the same doctrine is taught, which the Law,  
 ' and the Prophets, and the Lord preacheth."  
 Here it seems, that by *the Lord*, he must  
 mean the scriptures of the New Testament:  
 which he looks upon, as containing the  
 very doctrine, taught and preached by Jesus  
 Christ. However he afterwards speaks of  
 heresies, but the true church was free from  
 these.

IV. " He also takes some things, says  
 ' (a) *Eusebe*, out of the Gospel according  
 ' to the *Hebrews*, and out of the *Syriac*,  
 ' and in particular out of the *Hebrew* tongue;  
 ' manifesting hereby, that he is one of the  
 ' faithful from among the *Hebrews*."

The former part of this sentence is ren-  
 dered agreeably to the translation of *Valesius*,  
 which I suppose is generally taken very con-  
 tentedly: though on the other hand, some  
 have been mightily puzzled about the true  
 meaning. I think, *Valesius*'s version is agree-  
 able enough to the *Greek* in *Eusebe*. But one  
 would

(x) Ἐν ἐκάσῃ δὲ διαδοχῇ καὶ ἐν ἐκάσῃ πόλει ἕτως ἔχει, ὡς  
 ὁ νόμος κηρύττει, καὶ οἱ προφῆται, καὶ ὁ κύριος. p. 142. C.

(a) Ἐκ τε τῆ καθ' ἑβραϊκὴν εὐαγγελίαν, καὶ τοῦ συριακοῦ, καὶ  
 ἰδίως ἐκ τῆς ἑβραϊκῆς διαλέκτου τινὰ τίθησιν, ἐμφαίνων ὅτι  
 ἑβραῖον αὐτὸν πεπιστευκέναι. p. 143. B.

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would be apt to suspect, our present copies A. D.  
173.  
are here hardly right. I cannot pretend to correct them. But I imagine, that St. *Jerome* has given us, though undesignedly, the true sense of what *Eusebe* wrote, when he says: *In the (b) Gospel according to the Hebrews, which is writ indeed in the Syriac and Chaldaic tongue, [or Syro-Chaldaic tongue] but in Hebrew characters, is this historie, which he there relates.*

Let this passage of *Eusebe* be allowed to be ever so obscure, I think it affords proof, that there was a *Hebrew Gospel* in the time of *Hegesippus*, and that he made use of it. But how far, we cannot say. Here is nothing to help us to determine the question, whether this Gospel according to the *Hebrews*, writ in the *Syriac* language, but in *Hebrew* letters, was a translation, or an original.

V. The last passage concerning our author to be taken from *Eusebe* is this: “ And discouering (c) of the books called apocryphal,

(b) In evangelio juxta Hebraeos, quod Chaldaico quidem Syroque sermone, sed Hebraicis Litteris scriptum est: . . . .  
*adv. Pelagian. lib. iii. init. Op. T. iv. Par. 2. p. 533. ed. Bened.*

(c) Καί περὶ τῶν λεγομένων δὲ ἀποκρύφων διαλαμβάνων, ἐπὶ τῶν αὐτοῦ χροῶν πρὸς τινῶν αἰρετικῶν ἀναπεπλάσθαι τὰ τέτων ἰσορεῖ. P. 143. B.



A. D. ' phal, he relates, that some of them were  
 173. ' forged by some heretics in his time."

Whether he speaks of apocryphal books of the Old Testament, or the New, may be doubtful, because the last preceding observation of *Eusebe* is, that this writer, as well as *Irenaeus*, and some other ancients, call the *Proverbs of Solomon* by the name of *Wisdom*. But the connexion in *Eusebe* does not, I think, afford any certain proof, that he means the apocryphal books of the Old Testament. However this we may learn hence, that the first *Christians* were not only upon their guard against heretics, but also against their forgeries.

VI. Beside these, there is a remarkable fragment of *Hegesippus*, preserved by *Photius* (d) in his extracts out of *Stephen Gobar*, a tritheistical writer of the sixth centurie.

*Gobar* there says: "The Eye hath not seen,  
 ' nor ear heard, neither have entered into the  
 ' heart of man the things which God hath pre-  
 ' pared for the righteous: though (e) He-  
 ' gesippus,

(d) Cod. 232. p. 893.

(e) Ἡγήσιππος μὲν τοι, ἀρχαῖός τε ἀνὴρ καὶ ἀποστολικός, ἐν τῷ πέμπτῳ τῶν ἀπομνημάτων, ἐκ οἷδ' ὅ, τι καὶ παθὼν, ματὴν μὲν ἐρήθια ταῦτα λέγει, καὶ καταψεύδειν αὐτὰς τὰς φαιμένους

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‘ *gesippus*, an ancient and Apostolical man, A. D.  
173.  
‘ in the fifth book of his Commentaries, [or  
‘ *Memoirs*,] I know not for what reason,  
‘ says, this is said without ground, and that  
‘ they who say so, contradict the Divine Scrip-  
‘ tures, and the Lord, who says: *Blessed* Matt. xiii.  
16.  
‘ *are your eyes which see, and your ears which*  
‘ *bear*: and what follows.”

Here is a good quotation of St. *Matthew's* Gospel. ch. xiii. 16. The other words are in 1 *Cor.* ii. 9. *Is.* lxiv. 4. It is likely, *Hegesippus* did not blame (*f*) these words themselves, but only some interpretation of them, by persons who pretended, that Jesus Christ was a meer phantom, and that the senses were not good judges of his actions.

VII. We have then seen in *Hegesippus* di- The sum of  
his testi-  
monie.  
vers things, expressed in the stile of the *Gos-*  
*pels*, and *Acts*, and some other parts of the  
New Testament. He refers to the historie  
in the second chapter of St. *Matthew*, and  
recites another text of that Gospel, as spoken  
by the Lord. He speaks of the doctrine  
Y 2 taught

καί μέν τῶν τε δείων γραφῶν, καὶ τοῦ κυρίου λέγοντος, Μακάριοι οἱ ὀφθαλμοὶ ὑμῶν οἱ βλέποντες, καὶ τὰ ὦτα ὑμῶν τὰ ἀκούοντα, καὶ ἐξῆς. Apud *Matth.* ὑμῶν δὲ μακάριοι οἱ ὀφθαλμοί, ὅτι βλέπουσι καὶ τὰ ὦτα ὑμῶν, ὅτι ἀκούει.

(*f*) Vid. *Grabe* Spic. T. 2. p. 256.

*A. D.* taught by the *Law, the Prophets, and the*  
<sup>173.</sup> *Lord.* By which last expression he must  
 mean some writing or writings, containing  
 the doctrine of Christ. Moreover he used  
 the Gospel according to the *Hebrews*, and  
 says, there had been books forged by *here-*  
*tics*: but they were such only as were called  
*Apocryphal*, and were not received by the  
*Catholics*, as of authority.



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## C H A P. XV.

### M E L I T O.

**T**HIS writer will afford little relating *A. D.*  
to our present design. However for <sup>177.</sup>  
the sake of that little, and his otherwise  
great merit, and many labours, it is very fit,  
we should here settle his time, and give  
some account of him.

*Melito* is placed by (a) *Cave* at the year  
170. He was Bishop of *Sardis* in *Lydia*.  
Some moderns have supposed him to be the  
angel of the church of *Sardis*, to whom the  
epistle is directed *Rev. iii. 1—6*. But this is  
without ground from antiquity. And, as  
*Tillemont* (b) observes, it would oblige us to  
suppose, he was Bishop above seventy years :  
which is not easie to believe, none of the an-  
cients calling him a disciple of the Apostles,  
or making any mention of his great age.

Y 3

And

(a) *Hist. Lit.*

(b) *Mem. Ec. T. ii, Meliton. Note 1.*

*A. D.* 177. And *Eusebe* placeth him after several others, who flourished about the midle of the second centurie.

*Polycrates* Bishop of *Ephesus* calls him an eunuch, on account, as is generally supposed, of his living a chaste and self-denying life in celibacie for the sake of the Gospel. "What need I, says (c) he, mention *Melito* the eunuch, who conducted himself in all things by the Holy Spirit, who lies buried in *Sardis*."

*St. Jerome* (d) informs us, "That *Tertullian*, in one of his books, praises *Melito*'s elegant and oratorical genius, and says, that he was esteemed a Prophet by many of our people."

He travelled into *Palestine* on purpose to learn the number of the books of the Old Testament. His catalogue (e) is preserved by *Eusebe*, who took it out of *Melito*'s preface to his book of *Extracts out of the Law* and

(c) Τί δὲ δεῖ λέγειν—μελίτωνα τὸν εὐνῆχον, τὸν ἐν ἁγίῳ πνεύματι πάντα πολιτευσάμενον. ap. *Euf.* H. E. l. v. c. 24. p. 191. D.

(d) Hujus elegans et declamatorium ingenium laudans *Tertullianus* in septem libris quos scripsit adversus *Ecclesiam* pro *Montano* dicit eum a plerisque nostrorum prophetam putari. *De Script. Ill.* n. 24.

(e) *Euf.* H. E. l. iv. cap. 26. p. 148. 149.

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and the Prophets. It is a catalogue, says *A. D.*  
*Eusebe*, of the scriptures of the Old Testament <sup>177.</sup>  
 universally acknowledged. It contains the  
 books received by the Jews into their Ca-  
 non. But he does not mention the book of  
*Esther*. It is the first catalogue of the books  
 of the Old Testament recorded by any *Chris-*  
*tian* writer.

*Melito* (*f*) presented, or addressed at least,  
 an Apologie to *Marc Antonine* in behalf of  
 the *Christians* then under sufferings. It is  
 placed by *Eusebe* in his Chronicle at the year  
 170, the tenth of that Emperour, after the  
 death of *Lucius Verus*, adopted brother, and  
 colleague of *Marc Antonine*, which happen-  
 ed in the year 169. With *Eusebe* agrees the  
*Alexandrian* Chronicle. It is evident, it  
 could not be writ sooner than the year 170,  
 or the later part of 169. *Pagi* (*g*) herein  
 follows the Chronicle of *Eusebe*. *Tillemont*  
 (*b*) from the manner in which *Melito* speaks  
 of the Emperour's son in a passage of his  
 Apologie, (recorded by (*i*) *Eusebe* in his  
*Ecclesiastical Historie*) concludes, that *Com-*

Y 4

modus

(*f*) *Euf. H. E. l. iv. cap. 26. p. 148. 149.*

(*g*) *Critic. in B. 170. §. 3.*

(*b*) *Meliton, as above, note 2.*

(*i*) *L. iv. c. 26. p. 148. A.*



A. D. <sup>177.</sup> *modus* had then the *tribunitian power*, if he was not colleague with his father in the Empire. The former *Commodus* received in the year 175, and equal power with his father *Marc Antonine* in 176, or 177. *Tillemont* therefore is inclined to place this Apologie in the year 175, and *Bajnage* (k) is rather for 177. This argument for the later date of this Apologie is so cogent, that I likewise choose to place it in 177.

*Eusebe* (l) has given us this catalogue of *Melito's* works. "Two books concerning *Easter*: *Rules of life*, and of the *Prophets*: *Of the church*: *A Discourse of the Lord's-day*: *Another of the nature of man*, and of his formation: *Of the obedience of the senses to faith*: *Of the soul and body*, or of the mind: *Concerning baptism*: *Of truth*, and of faith, and the generation of *Jesus Christ*: *His book of prophecie*, and of *hospitality*: *And the Key*, and of the *Devil*, and (m) the *Revelation of John*." Another book, the title (n) of which I do not translate, because

Revela-  
tion.

(k) *Ann. Polit. Ec.* 177. §. 3.

(l) *H. E.* l. iv. c. 26. p. 146. 147.

(m) Καὶ τὰ περὶ τοῦ διαβόλου, καὶ τῆς ἀποκαλύψεως Ἰωάννου.

(n) Καὶ ὁ περὶ ἐνσωμάτων θεῶν.

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because (o) the meaning of it is doubtful. *A. D.*  
 "And lastly, his little book to Antonine." <sup>177.</sup>  
 By which *Eusebe* means his forementioned Apologie.

St. *Jerome* (p) gives also a catalogue of *Melito's* works, in the main agreeable to *Eusebe*. We need not here concern ourselves about some little differences between them. These books are all lost, except a few fragments.

It was not amiss to put down here at length the titles of all this good man's works, to shew the diligence of our *Christian* ancestors. But the only piece belonging to our present design is that concerning the *Revelation of John*. What it contained, we are not informed. *Mill* (q) says, *Revelation.* it was a Commentarie upon that book. It is plain, he ascribed that book to *John*, and very likely, to *John* the Apostle. I think it very probable, he esteemed it a book of canonica authority.

There

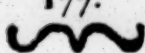
(o) See *Tillemont*, as before, in *Meliton*. Note 3. et *Fabric. Gr. V. v.* and the references there.

(p) *De V. I. cap. 24.*

(q) *Melito* vero *Sardensis Ecclesiae* (ad quem quintam *johannis*, cap. 3. *Apoc. epistolam datam* aiunt) *episcopus* integro eam commentario illustravit. *Prolegom. n. 227.*

A. D.

177.

Old Testa-  
ment.

There is nothing in the fragment of his Apologie preserved by *Eusebe* to be inserted here. But in his preface to his extracts *out of the Law and the Prophets* is a short passage, which I shall put down in this place: having only first observed, that (r) *Eusebe* professes there to give us the passage he alleges word for word. It is a letter to one *Onesimus*, to whom *Melito* says: “When (s) therefore I went into the East, and was come to the place where those things were preached and done; I procured an accurate account of the books of the Old Testament, the catalogue of which I have here subjoined, and sent to you. Their names are these.”

New Te-  
stament.

From this passage I would conclude, that there was then also a volume or collection of books, called the *New Testament*, containing the writings of Apostles and Apostolical men: But we cannot from hence infer the names, or the exact number of those books.

*Melito*

(r) Ἐχοντα ἐπὶ λέξεως οὕτως. p. 148. D.

(s) Ἀνελθὼν οὖν εἰς τὴν ἀνατολήν, καὶ ἕως τοῦ τόπου γενομένης ἐνθα ἐκηρύχθη καὶ ἐπράχθη, καὶ ἀκριβῶς μαθὼν τὰ τῆς παλαιᾶς διαθήκης βιβλία, ὑποτάξας ἔπεμψά σοι. Ibid. p. 149. A.



Chap. XV. MELITO.

331

*Melito* then received the book of the *Re- A. D.*  
*velation*, writ by *John* : and it is probable, <sup>177.</sup>  
many other books, collected together in a <sup>The sum</sup>  
volume, called the *New Testament* : just as <sup>of his te-</sup>  
the books received by the *Jews*, as of Divine <sup>stimonie.</sup>  
authority, were called the *Old Testament*.



CHAP.



## CHAP. XVI.

### *The* EPISTLE *of the churches of* VIENNE *and* LYONS.

A. D. 177. **I**N the time of *Marc Antonine* the *Christians* suffered extremely. “ In the seventeenth year of the reign of this Prince, says *Eusebe* (a) in his *Ecclesiastical History*, the persecution against us raged with great violence in several parts of the world, through the enmity of the people in the cities. What vast multitudes of Martyrs there were throughout the whole empire, may be well concluded from what happened in one nation.” He means that of *Gaul*. The persecution was particularly violent at *Lyons* and the countrey thereabout. At this time many of the *Christians* of *Lyons* and *Vienne* suffered exquisite torments with the greatest patience. *Pothinus* Bishop of *Lyons*, then above ninety years of age, was apprehended and carried before the Governor,

(a) L. v. *Prooem.*

Chap. XVI. *The* EPISTLE *of the*, &c. 333

nour, by whom he was examined, and before whom he made a generous confession of the *Christian* religion. And having suffered many indignities, he was sent to prison, where he soon expired.

The time of the persecution in *Gaul* has been disputed. Some have argued for the year 167, thinking that *Eusebe* himself places it there in his *Chronicle*. *Dodwell* (b) has defended this opinion with his usual diligence. But the general opinion is with *Eusebe* in his *Ecclesiastical Historie*, who, as we have just shewed, there places it in the seventeenth year of *Marc Antonine*, the 177. of our Lord. Supposing, that *Eusebe* had in his *Chronicle* placed it in the seventh of that Emperour, it would nevertheless be more reasonable for us to adhere to the account in the *Ecclesiastical Historie*, writ after his *Chronicle*: where he gives the most particular account of the sufferings of these *Christians*. But indeed *Eusebe* does not disagree with himself. The *Christians* suffered in one part or other of the world from almost the begining of *Marc's* reign to the end of it. In his *Chronicle* *Eusebe* assigns the fourth perse-

A. D.

177.

(b) Diff. Cypr. xi. §. 36.



A. D.

177.

persecution to the seventh year of that Emperour, because some suffered then: and upon that occasion he makes a general mention of the *Martyrs of Lyons*. But the persecution of the churches in *Gaul* did not happen until the seventeenth year of *Marc*, as *Eusebe* particularly relates in his *Historie*. But I need not farther insist upon this point. The probability of the later date of the persecution in *Gaul* has been so well argued, the invalidity of *Dodwell's* arguments so fully shewn, and every difficulty so fairly considered and removed by *Pagi* (c) and (d) *Tillemont*; that I think, every unprejudiced person must acquiesce. Nor do I expect, that any learned man, who has a concern for his reputation as a critic, should attempt a direct confutation of this opinion.

The churches of *Lyons* and *Vienne* sent a relation of the sufferings of their Martyrs to the churches of *Asia* and *Phrygia*. *Eusebe* (e) placed this Epistle entire in his collection of the *Acts of the Martyrs*. And he has also inserted a large part of it into his *Ecclesiastical*

(c) *Critic. in Baron.* 177. §. 3—7.

(d) *Memoires Eccles.* Tom. 3. St. Potbin, et les Martyrs de Lion. Art. ii. et Note i.

(e) Vid. H. E. l. v. Prooem.

Chap. XVI. of VIENNE and LYONS. 335

*fiastical Historie*, which we still have. It is <sup>A. D.</sup> the finest thing of the kind in all antiquity. <sup>177.</sup> Some think it was composed by *Irenaeus*.

There were at the same time some other letters dispatched from these churches, concerning the affair of *Montanism*, which having had it's rise about the year 171, began now to make a noise in the world. One of these letters likewise was sent to the brethren in *Asia* and *Phrygia*, another to *Eleutherus* Bishop of *Rome*. These letters concerning the pretended prophecies of *Montanus* were written by the Martyrs (*f*) themselves, when in prison, before they were brought forth to be put to death. Of these letters there is little remaining. But the former, containing the *relation* of the sufferings of the Martyrs at *Lyons*, being for the main part of it preserved in *Eusebe*, will afford a considerable testimonie to the books of the New Testament. And how valuable their testimonie is, must be manifest from what has been said of them: and that they had for their Bishop *Pothinus*, who died aged above 90, in the year 177, and was born therefore about the year 87. of our Lord.

We

(*f*) *Euf.* H. E. l. v. c. iv. fin. v. in.

A. D.

177.



We shall make frequent mention, in the course of this work, of this Epistle of the churches of *Vienne* and *Lyons*. I am now to exhibit only the *testimonie* it affords to the books of the *New Testament*.

N. T.

*The epistle, &c.*

Luke.

I. Luke i. 6. *And they were both righteous before God, walking in all the commandments and ordinances of the Lord, blameless.*

I. Of one of their brethren they say: "That (g) though young, he equalled the character of old *Zacharias*: For he walked in all the commandments and ordinances of the Lord, blameless."

John.

II. John xvi. 2. *Yea, the time cometh, that whosoever killeth you, will think that he doth God service.*

II. Then was (b) fulfilled, that which was spoken by the Lord, that whosoever killeth you will think that he doth God service.

Acts.

III. Acts vii. 60. *And he kneeled down,*

III. "They prayed (i) for those from and

(g) *Euf. H. E. l. v. cap. i. p. 155. D. vid. et p. 156.*

A. B.

(b) *Ibid. p. 157. A.*

(i) *p. 167. A.*

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and cried with a loud voice, Lord, lay not this sin to their charge.

whom they suffered hard things, as did the perfect Martyr Stephen : Lord, lay not this sin to their charge. And if he prayed for those that stoned him, how much more ought we to pray for the brethren?"

A. D.

177.

I may be allowed to observe here, that the words of these Greek quotations, or references, are exactly conformable to the Greek original in our copies.

N. T.

The epistle, &c.

IV. Rom. viii. 18.

IV. Shewing in- *Romans*

For I reckon, that (k) the sufferings of this present time are not worthie to be compared with the glorie that shall be revealed in us.

deed, that (l) the sufferings of this present time are not worthie to be compared with the glorie that shall be revealed in us.

Z

Here

(k) "Οτι ἐκ ἀξία τὰ παθήματα τῶ νῦν καιρῷ, πρὸς τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι εἰς ἡμᾶς.

(l) "Οτι ἐκ ἀξία τὰ παθήματα τῶ νῦν καιρῷ, πρὸς τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι εἰς ἡμᾶς. p. 155. B.

A. D.

177.

1 and 2  
Corinth.

Here is also an exact agreement in the very words, and it is remarkable.

V. "Then they (*m*) came to *Blandina*, by whom Christ shewed, that those things, which to men appear mean, obscure, and contemptible, are greatly honored by God, for the love toward him, shewn in power, not boasted of in appearance." Here may be an allusion to 1 Cor. i. 25—21. and 2 Cor. v. 12.

N. I.

The epistle, &amp;c.

Eph.

VI. Eph. vi. 5.  
*Servants, be obedient to them that are your masters according to the flesh.*

VI. For when (*n*) we were all afraid on her account, and [especially] her fleshly mistress.

Philip.

VII. Philip. ii. 6.  
*Who being in the form of God, thought it not robbery to be equal to God.*

VII. Who (*o*) also were so far followers and imitators of Christ: *Who being in the form of God, thought it not robbery to be equal to God.*

One would be almost apt to think, that these

(*m*) p. 157. B.(*n*) Ibid.

(*o*) "Οι δὲ ἐπὶ τούτων ζήλωται καὶ μιμηταὶ Χριστοῦ ἐγένοντο, ὡς ἐν μορφῇ Θεοῦ ὑπέρχαν, ἔχοντες ἑαυτοὺς ἴσους τῷ Θεῷ. p. 166. B.

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Chap. XVI. of VIENNE *and* LYONS: 339

these churches understood this text thus: *A. D.*

*Did not think it a thing to be caught at, to* <sup>177.</sup>  
*be equal, or like, to God.* They seem at  
least to use the last words in that sense.  
They are not to their purpose in any other:  
Unless we should suppose, that by reciting  
these they intend to refer to what there fol-  
lows. But I think, that if they had not un-  
derstood these words to be expressive of our  
Lord's humility, they would have proceeded  
somewhat farther in that portion of scripture;  
at least so far as to mention one branch of the  
humility of our Blessed Lord.

N. T.

*The epistle, &c.*

VIII. 1 Tim. iii.

VIII. "*Attalus*— 1 Tim.

15. *Which is the church of the living God, the pillar and ground of the truth.*

who (*p*) was alwaies the pillar and ground of the Christians there."

See Rev. iii. 12.

IX. 1 Tim. iv. 3.

IX. *Alcibiades* liv-

4.—*commanding to abstain from meats, which God hath created to be received with thanksgiving.* —

ed upon bread and water in prison. *Attalus* declared, "It was (*q*) revealed to him, that *Alcibiades*

Z 2

For



340 *The EPISTLE of the churches* Book I.

*A* *D.* For every creature of *177.* God is good, and nothing to be refused, if it be received with thanksgiving. See also Rom xiv. 2. did not do well in not using the creatures of God, — and Alcibiades was persuaded, and partook of all things promiscuously, and gave God thanks.”

*1 Peter.* X. *1* Pet. v. 6. Humble (*r*) yourselves therefore under the mighty hand of God, that he may exalt you in due time.

X. They (*s*) humbled themselves under the mighty hand, by which they are now proportionably exalted.

XI. There is likewise, I think, [p. 160. B. C.] an allusion to *1 Pet.* iv. 14. 15. 16. But the passage being somewhat long, and this being a plain allusion to that epistle, I forbear putting it down.

N. T.

*The epistle, &c.*

*1 John.* XII. *1* John iii. 16. Hereby perceive we the love of God,

XII. Which he manifested by the abundance of his love, for  
because

(*r*) Γαπενάθητε οὖν ὑπὸ τὴν κραταιὰν χεῖρα τοῦ Θεοῦ, ἵνα ὑμεῖς ὑψάσθῃ ἐν καιρῷ.

(*s*) Ἐταπένον ἑαυτὸς ὑπὸ τὴν κραταιὰν χεῖρα, ἵνα ἡ ἀνάστασις αὐτοῦ εἴσιν ὑψαμένοι. p. 166. D.

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τιδέναι.

(*x*) C  
τις τῶ

Chap. XVI. of VIENNE and LYONS. 341

because he laid down (u) he was willing in *A. D.*  
his life for us. And defense of the brethren *177.*  
(t) we ought to lay to lay down even his  
down our lives for the own life.  
brethren.

XIII. Rev. xiv. 4. XIII. For he was *Revela-*  
These are (x) they, indeed a genuine dis- *tion.*  
which follow the ciple of Christ, (y)  
lamb whithersoever he following the lamb  
goes. whithersoever he goes.

XIV. The passages alleged out of this epi- *The sum of*  
istle have a reference to the Gospels of St. *their testi-*  
Luke, and St. John, the *monie.*  
*Acts of the Apostles,*  
the epistle to the Romans, the first and second  
to the Corinthians, the epistles to the Ephe-  
sians, and the Philippians, the first to Timo-  
thie, the first of St. Peter, the first of St.  
John, and the book of the Revelation;  
most of which will be readily allowed to  
be good references. But there is not any  
book of the New Testament expressly quot-  
ed in this epistle. However, a text of John

Z 3 is

(t) Καὶ ἡμεῖς ὀρέλομεν  
ὑπὲρ τῶν ἀδελφῶν τὰς ψυχὰς  
τιθέναι.

(x) Οὗτοί εἰσιν οἱ ἀκολουθεῖν-  
τες τῷ ἀρνίῳ ὅπου ἐν ὑπάγῃ.

(u) Ἐυδοκήσας ὑπὲρ τῆς  
τῶν ἀδελφῶν ἀπολογίας καὶ  
τὴν ἑαυτοῦ δεῖναι ψυχὴν.  
p. 156. A. B.

(y) Ἀκολουθῶν τῷ ἀρνίῳ  
ὅπου ἐν ὑπάγῃ. p. 156. B.

*A. D.* is referred to as containing words of *the*  
 177. *Lord.*

*Ruinart* (z) in his edition of this epistle has put down in the margin *Rev. xxii. 11.* against these words: "That the scripture might be fulfilled, *Let the wicked be wicked still, and the righteous be righteous still.*" But I rather think they refer to *Dan. xii. 11.* which is set by *Valesius* in the margin (a) of *Eusebe* over-against those words.

(z) *Act. Martyr.* p. 69.

(a) p. 165.



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## CHAP. XVII.

### St. IRENAEUS.

I. *His Historie, Time, Works, and Character.* II. *His Testimonie to the Scriptures of the New Testament, particularly to the Gospels.* III. *The Aëts of the Apostles.* IV. *St. Paul's Epistles,* V. *The Catholic Epistles.* VI. *The Revelation.* VII. *An Observation.* VIII. *A summarie Account of the Books of the New Testament received by Him.* IX. *Titles and Divisions of the Books of Scripture.* X. *Respect for the Scriptures.* XI. *Of Reading the Scriptures.* XII. *Whether he received any other Writings, as of Authority.* XIII. *Upon what Grounds he received the Gospels of St. Mark, and St. Luke, and the Aëts of the Apostles.*

I. **T**HE age and authority of Irenaeus, *A. D.*  
Bishop of Lyons in Gaul, have been <sup>178.</sup>  
already shewn in part in the historie of St. *His Historie.*  
*Polycarp.* His countrey is not certainly  
known.

*A. D.* 178. known. But it is probable from his name, that he was a *Greek*: and from his early acquaintance with St. *Polycarp*, that he was of *Asia*. It is likewise probable, that he was from the beginning educated in the Christian Religion. When he came into *Gaul*, is unknown. Some have supposed, that he came to *Rome* with St. *Polycarp*, in the time of *Anicetus*, about the year 157, and from thence passed into *Gaul*. But concerning this we have no information in antiquity. And it is in vain to form conjectures.

Learned men are not entirely agreed about the time of *Irenaeus* himself, or of his principal work, *against heresies*. *Dodwell* (a) supposes he was born in the reign of *Nerva*, in the year 97: wrote (b) his books against Heresies in 176. or 177. and did not (c) outlive the year 190. *Grabe* (d) is unwilling to differ from *Dodwell*, but thinks, *Irenaeus* was not born till about the year 108. and speaks dubiously about the time of writing the work against heresies. *Du Pin* (e) says, *Irenaeus* was born in the later part of the reign of *Adrian*,

(a) *Diff. Irenae. 3. §. 4.*(b) *Diff. 4. §. 41.*(c) *Diff. 3. §. 29.*(d) *Prolegomena de vit. et script. Irenaei. §. 1. 2.*(e) *Nouv. Bibl. Irenae.*

*Adrian*, or the begining of that of *Anto-* A. D.  
178.  
*nine*, a little before the year 140. and died a  
Martyr in 202. *Massuet* (*f*) differs little  
from him, supposing, that *Irenaeus* was born  
in the year 140. and died in 202; and that  
he wrote (*g*) the forementioned work about  
the year 192. *Tillemont* (*h*) thinks, that  
*Irenaeus* was born about the year 120, and  
died in 202. And that the (*i*) work against  
heresies might be writ partly in the later end of  
the time of *Eleutherus*; who died, accord-  
ing to him, in 192: and the remaining part  
in the time of his successor, *Victor*.

I shall now put down some few of the  
testimonies of the ancients concerning this  
Father, and then make some remarks.

The (*k*) *Martyrs of Lyons* in their letter to  
*Eleutherus* make a very honorable mention  
of him, and give him the title of Presby-  
ter.

*Tertullian* mentions him as one of the  
most considerable writers of the Christian  
church, and says, (*l*) he was a *diligent en-*  
*quirer*

(*f*) *Dissertat.* ii. §. 2.

(*g*) *Ibid.* §. 47.

(*h*) *Mem. Eccl. Irenée*, article ii.

(*i*) *Ibid.* artic. 7.

(*k*) *Apud Euf. H. E.* l. v. c. 4.

(*l*) — ut *Irenaeus* omnium doctrinarum curiosissimus  
explorator. *Contra Valentin.* c. v.



*A. D.*  
178. *quirer of all sorts of opinions.* He means, it is likely, that *Irenaeus* had well studied the sentiments of the Heathen Philosophers, and of Heretics, as well as the principles of the Christian Religion.

*Eusebe* says: "When (m) *Pothinus* had been put to death with the Martyrs in Gaul, *Irenaeus* succeeded him in the Bishoprick of the church of *Lyons*; who in his youth had been a disciple of *Polycarp*." He there observes likewise, that his book against Heresies was writ, when *Eleutherus* was Bishop of *Rome*.

Of the works of *Irenaeus* *Eusebe* has made this mention in several places: "*Irenaeus* (n) wrote, says he, several letters against those which at *Rome* corrupted the true doctrine of the church: One to *Blasius* concerning schism; another to *Florinus*, concerning the monarchie; or, that God is not the author of evil;—and concerning the number eight." Again: Beside (o) the treatises and epistles of *Irenaeus* already mentioned, there is extant a short, but very necessarie discourse of his against the Gentils, entitled, *Concerning knowledge*; another

(m) H. E. l. v. p. 170.

(n) *Cap.* 20.

(o) *Cap.* 26;

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‘ ther inscribed to a brother named *Marcia-* A. D.  
‘ *nus*, being a *Demonstration of the Aposto-* 178.  
‘ *lical preaching*; and a little book of *divers*  
‘ *disputations*, [or discourses] in which he  
‘ makes mention of the epistle to the *He-*  
‘ *brews*, and the book called the *Wisdom of*  
‘ *Solomon*, alleging some passages out of  
‘ them.” *Eusebe* (p) also gives an account  
of a letter to *Victor* Bishop of *Rome* con-  
cerning the controverſie about the time of  
celebrating *Easter*: which he ſays was writ  
in the name of the brethren in *Gaul*, over  
whom he preſided. And beſide all theſe,  
he has moreover quoted divers (q) large paſ-  
ſages out of the work *Againſt Hereſies*.

It is proper to ſhew here what *Eusebe*  
had obſerved in his works, concerning the  
ſcriptures of the N. T. beſide what has been  
already ſaid relating to the epistle to the *He-*  
*brews*.

He (r) firſt takes a paſſage from the third  
book of *Irenaeus* concerning the four Evan-  
gelists, which will be found at length below.  
*Eusebe* then proceeds: “ In his fifth book he  
‘ thus diſcourſes of the Revelation of *John*,  
‘ and the computation of the name of *Anti-*  
‘ *christ*.”

(p) *Cap. 24. p. 192. C. D.*

(q) *L. v. c. 6. 7. 8.*

(r) *H. E. l. v. c. 8.*

A. D.  
178.

‘ christ. These things being thus, and this  
‘ number being in all the exact and ancient  
‘ copies, and they who saw John attesting the  
‘ same things, and reason teaching us, that the  
‘ number of the name of the beast, according  
‘ to the computation of the Greeks is expressed  
‘ by the letters contained in it. And a little  
‘ after of the same matter he says: We  
‘ therefore will not run the hazard of affirm-  
‘ ing any thing too positively of the name  
‘ of Antichrist. For if his name were to  
‘ have been openly declared at this time, it  
‘ would have been mentioned by him who saw  
‘ the Revelation. For it was not seen long  
‘ agoe, but almost in our age near the end of  
‘ the reign of Domitian. He also men-  
‘ tions the first epistle of John, alleging  
‘ many testimonies out of it. He also in  
‘ like manner mentions the former [epistle]  
‘ of Peter.”

It is perhaps needless to put down after these St. Jerome’s testimonie. I shall however take a part of his account of this excellent person, which we have in his Book of (s) *Illustrious Men*.

“ Irenaeus, Presbyter of Pothinus, who  
‘ was Bishop of the church of Lyons in Gaul,  
‘ carried

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‘ carried a letter from the Martyrs of that city <sup>A. D.</sup>  
 ‘ concerning some disputes of the church to <sup>178.</sup>  
 ‘ *Eleutherus* Bishop of *Rome*, in which let-  
 ‘ ter he is honorably mentioned. After-  
 ‘ wards, *Pothinus* having obtained the crown  
 ‘ of martyrdom, when he was almost nine-  
 ‘ ty years of age, he was substituted in his  
 ‘ room. It is certain, he was disciple of  
 ‘ *Polycarp*, Bishop and Martyr. He wrote  
 ‘ five books against Heresies:” and divers  
 others, which *Jerome* there mentions agreea-  
 ble to *Eusebe*. He concludes: “ He flourished  
 ‘ chiefly under the Emperour *Commodus*, who  
 ‘ succeeded *M. Antoninus Verus*.”

Though then it is not in our power at pre-  
 sent to determine exactly the time, either of  
 the birth or death of *Irenaeus*; we have good  
 reason to believe, he was a disciple of St.  
*Polycarp*, Presbyter in the church of *Lyons*  
 under *Pothinus*, whose martyrdom happened  
 in the year 177. and that he succeeded *Po-*  
*thinus* in the Bishoprick of that church. His  
 antiquity is farther confirmed from the (t)  
 frequent mention he makes of a Presbyter,  
 who

(t) Quemadmodum audiui a quodam presbytero, qui audie-  
 rat ab his qui Apostolos viderant, et ab his qui didicerant.  
 Adv. H. l. iv. c. 27. §. 1. *Maffuet*. [al. c. 45. in.] et  
 alibi.

A. D.  
178.  
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who had conversed with the immediate successors of the Apostles. But who this was, cannot be determined; whether *Papias*, whom he has quoted by name, or *Potbinus*, or some other. *Eusebe*, who also has particularly taken notice of this, says: “ *Irenaeus* ‘ (u) has mentioned the sayings of a certain ‘ Apostolical Presbyter, without telling us ‘ his name, and puts down his expositions of ‘ the Divine Scriptures.”

As for the time of writing his five books against heresies, it is the opinion of divers learned men, that they were not writ and published all together, but rather at some distance of time. In his very (x) first book he gives an account of the heresies of *Tatian*, who is not supposed to have left the Catholic church before the year 172. In his third (y) book he expressly mentions *Eleutherus*, as being then the twelfth Bishop of *Rome*. He also speaks (z) of the translation of *Theodotion*, which is generally allowed to have been published in the reign of *Commodus*. These are some notes of time, that are commonly insisted on. But I shall not attempt to settle exactly

(u) *Euf.* H. E. l. v. c. 8. p. 173. C

(x) *L. i. cap.* 31. al. 28.

(y) *L. 3. c. 3.*

(z) *L. 3. c. 24. al.* 21.

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exactly the year, in which this work was completed. It seems to me however most probable, that it was not writ till some time after he was Bishop. That he may stand near those *Christians*, to whom he was particularly related, I shall place him in the year 178 : though I am rather inclined to think, his five books *Against Heresies* were not published quite so soon.

It is commonly said, that *Irenaeus* died a Martyr. But from the silence of *Tertullian*, and *Eusebe*, and others, concerning this matter, it is justly argued by (a) *Cave*, and (b) *Basnage*, and (c) *Dodwell*, that there is no good ground for that supposition.

There is nothing now remaining of *Irenaeus*, beside his five books *Against Heresies*, and fragments of some other pieces. And those Five Books, which were writ by him in *Greek*, are extant only in an ancient *Latin* Version, excepting some fragments preserved by *Eusebe*, and other *Greek* writers, who have quoted them.

Irenaeus has shewn himself in this large work *Against Heresies*, well acquainted with Heathen Authors, and the absurd and intricate

(a) *Hist. Lit. in Irenae.*

(b) *Annal.* 194. §. 4.

(c) *Vid. Diff. iii. in Iren. cap. xxi.*

A. D. cate notions of heretics, as well as with the
 178. scriptures of the Old and New Testament.
 He was at the same time a very humble modest man, and agreeable to his name, a lover of peace: as appears from his letter (*d*) to *Victor*, on occasion of the controverſie about the time of keeping *Easter*.

Photius (*e*) indeed ſays of him, that in ſome of his writings he weakens the certain truth of the doctrines of the Church by falſe reasonings. However, he at the ſame time calls him *the* (*f*) *Divine Irenaeus*, But I ſhall not now offer a particular apologie for any of thoſe reasonings, to which *Photius* may be ſuppoſed to refer. *Irenaeus*, though his writings may not be free from imperfections, has given ſuch proofs of learning, integrity, and good ſenſe in the main, that all good judges muſt eſteem him, (as doubtleſs *Photius* did,) an ornament to the ſect he was of.

*Of the
N. T.*

II. I ſhall now ſhew particularly, how the *books of the New Teſtament* are quoted by him.

I. The

(*d*) *Euf. H. E. l. v. c. 24.*

(*e*) Εἰς τὴν ἐν τισὶν αὐτῶν ἢ τῆς κατὰ τὰ ἐκκλησιαστικὰ δόγματα ἀληθείας ἀκρίβεια νόθοις λογισμοῖς κιβδηλεύεται. *Cod.* 120.

(*f*) Τὴν θεσπεσίαν Εἰρηναίον.

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Gospels.

*The four
Gospels.*

A. D.
178.

ing the gospel at *Rome*, and founding a
church there. And (*b*) after their exit
[*death, or departure*] *Mark* also, the dis-
ciple and interpreter of *Peter*, delivered to
us in writing the things that had been
preached by *Peter*. And *Luke* the compa-
nion of *Paul*, put down in a book the
gospel preached by him. [*Paul.*] After-
wards *John*, the disciple of the Lord, who
also leaned upon his breast, he likewise
published a Gospel, while he dwelt at *E-*
phesus in *Asia*. And all these have deliver-
ed to us, that there is one God the maker
of the heaven and the earth, declared by
the Law and the Prophets, and one Christ
the Son of God. And he who does not
assent to them, despiseth (*i*) indeed those
who knew the mind of the Lord: but he
despiseth also Christ himself the Lord, and
he despiseth likewise the Father, and is
self-condemned, resisting and opposing his
own salvation, as all heretics do."

That part of this passage, which particu-
larly concerns the four Evangelists severally,

is

(*b*) Μετὰ δὲ τὴν τότεν ἔξοδον, Μάρκος ὁ μαθητὴς καὶ ἑρμηνευτὴς Πέτρος, καὶ αὐτὸς τὰ ὑπὸ Πέτρον κηρυσσόμενα ἐγγράψας ἡμῖν παραδέδωκε· καὶ Λουκᾶς δὲ ὁ ἀκόλουθος Παύλου, τὰ ὑπὸ αὐτοῦ κηρυσσόμενον εὐαγγέλιον ἐν βιβλίῳ κατέθετο.

(*i*) Spernit quidem participes Domini.

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is cited by (k) *Eusebe* : the rest is only in the old *Latin* version.

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2. “ Nor (l) can there be more or fewer
 ‘ Gospels than these. For as there are four
 ‘ regions of the world in which we live, and
 ‘ four catholic spirits, and the church is
 ‘ spread all over the earth, and the gospel is
 ‘ the pillar and foundation of the church, and
 ‘ the spirit of life: in like manner was it fit,
 ‘ it should have four pillars, breathing on all
 ‘ sides incorruption, and refreshing man-
 ‘ kind. Whence it is manifest, that the
 ‘ Word the former of all things, who sits
 ‘ upon the Cherubim, and upholds all things,
 ‘ having appeared to men, has given us a
 ‘ Gospel of a fourfold character, but joined
 ‘ in one spirit. The Gospel according
 ‘ to *John* declares his primarie and glorious
 ‘ generation from the Father: *In the begin-*
 ‘ *ing was the Word.* But the Gospel
 ‘ according to *Luke*, being of a priestly cha-
 ‘ racter, begins (A) with *Zacharias* the
 A a 2 ‘ priest

(k) H. E. l. v. c. 8.

(l) Neque autem plura numero quam haec sunt, neque pauciora capit esse evangelia, &c. Lib. 3. cap. xi. §. 8. [Apud *Grabe*. p. 221.]

(A) Though *Irenaeus* does not in this account of St. *Luke*’s Gospel mention his genealogie of our Lord, which is in ch. iii. 23. to the end; he owned it, and has particularly ob- served

A. D. 178. { priest offering incense to God. . . . *Matthew* relates his generation, which is according to man : *The book of the generation of Jesus Christ, the son of David, the son of Abraham. . . . Mark* begins from the prophetic Spirit, which came down from above to men, saying : *The begining of the gospel of Jesus Christ, as it is written in Esaias the Prophet.*"

In these passages we see the number of Gospels owned by *Irenaeus*, and the names of the writers of them, and sufficient particulars concerning them, to satisfy us, he means the very same books of the Gospels, which we now have. Nevertheless I shall take a passage or two more concerning each of these Gospels.

Matthew. 3. The first passage will relate to *Matthew's* Gospel from a fragment (m) of *Irenaeus*.

" The Gospel according to *Matthew* was writ to the *Jews*. For they earnestly desired a *Messiah* of the seed of *David*. And *Matthew* having also the same desire to a yet

served, that St. *Luke* carried up our Saviour's genealogie to *Adam*. L. 3. cap. 22. §. 3. [al. cap. 33.]

(m) *E. Possini catena Patrum in Matthaeum ; apud Massuet. p. 347. Grabe, p. 471.*

‘ yet greater degree, strove by all means to ^{A. D.}
 ‘ give them full satisfaction, that *Christ* was ^{178.}
 ‘ of the seed of *David*. Wherefore he be-
 ‘ gan with his genealogie.”

4. “ Wherefore (n) also *Mark*, the inter- *Mark*.
 ‘ preter and follower of *Peter*, makes this
 ‘ the begining of his evangelic writing :
 ‘ *The begining of the Gospel of Jesus Christ*
 ‘ *the Son of God*. And in the end of
 ‘ the [his] Gospel *Mark* says: *So then the*
 ‘ *Lord Jesus, after he had spoken to them,*
 ‘ *was received up into heaven, and sate on the*
 ‘ *right hand of God.*”

5. “ But if any (o) one rejects *Luke*, as *Luke*.
 ‘ if he did not know the truth, he will be
 ‘ convicted of throwing away the Gospel,
 ‘ of which he professeth (B) to be a disciple.
 ‘ For there are many, and those very neces-
 ‘ sarie parts of the gospel, which we know
 ‘ by his means: as, the birth of *John*, the
 ‘ historie of *Zacharias*, and the visit of the *Luke i. ii.*
 ‘ angel to *Marie*, and the descent of the an- ^{ii.}
 ‘ gels to the shepherds, and the things said
 ‘ by them, and the testimonie of *Anna* and

A a 3

‘ *Simcon*

(n) Lib. 3. c. x. §. 6. [ed Grabe p. 217.]

(o) L. 3. c. xiv. §. 3. [Grabe p. 235.]

(B) Because the heretics, with whom *Irenaeus* there dis-
 pu es, owned the whole, or part at least, of that Gospel.

A. D. 178. *Simeon* to Christ, and that at the age of
 twelve years he was left behind at *Jeru-*
salem, and the baptism of *John*, and the
 age of our Lord when he was baptised,
 and that this was done in the fifteenth year
 of *Tiberius Caesar*, and what he said in his
 sermon to the rich: *Woe unto you that are*
rich, for ye receive your consolation.
 All these things we know from *Luke* only.
 And we have learned from him many ac-
 tions of our Lord, which (c) all receive:
 as, the great multitude of fishes which they
 who were with *Peter* enclosed, when at
 the command of the Lord they cast their
 nets: and the woman *with the infirmity of*
eighteen years, who was cured on the sab-
 bath day, and the man with the drop-
 sic, whom the Lord healed on the sabbath day,
 and how he defended his healing on that
 day: and how he taught his disciples not
 to covet the chief seats: and that we ought
 to invite the poor and infirm, who cannot
 recompense us again: and of him who
 knocked at the door in the night time for
 bread, and obtained it, because of his im-
 portunity:

(c) That is, parts of his Gospel received by all; heretics,
 as well as catholics. *Et plurimos aëus Domini per hunc didi-*
cimus, quibus omnes utuntur.

‘portunity: and that sitting at table at the ^{A. D.}
 ‘house of a *Pharisee*, a woman that was a ^{178.}
 ‘sinner kissed his feet, and anointed him with ^{vii. 36.}
 ‘ointment, and all that for her sake the
 ‘Lord said concerning two debtors: and ^{xii. 16.}
 ‘the parable of the rich man that hoarded
 ‘up his encrease, to whom also it was said:
 ‘*This night shall thy soul be required of thee:*
 ‘*then whose shall these things be, which thou*
 ‘*hast provided?* As also the parable of the ^{xvi. 19.}
 ‘rich man, that was clothed in purple, and
 ‘fared sumptuously, and the beggar *Laza-*
 ‘*rus*: and the answer which he made his ^{xvii. 5.}
 ‘disciples, when they said to him: *En-*
 ‘*crease our faith*: and the conversation with ^{xix. 1.}
 ‘*Zacheus* the Publican: and concerning the ^{xviii. 10.}
 ‘*Pharisee* and the *Publican*, who worshiped
 ‘together at the temple: and the ten lepers, ^{xvii. 11.}
 ‘whom he healed at the same time in the
 ‘way: and that he commanded the lame ^{xiv. 21.}
 ‘and the blind to be brought to the wedding
 ‘from the streets and the lanes: and the pa- ^{xviii. 1.}
 ‘rable of the judge, who feared not God,
 ‘whom the widow’s importunity compelled
 ‘to avenge her: and of the fig-tree in the ^{xii. 6.}
 ‘vineyard, which bore no fruit. And many
 ‘other things there are to be found in *Luke*
 ‘alone, which [things] *Marcion* and *Valen-*

A. D. 178. *tinus* make use of. And beside all these things, after his resurrection, what he said to the disciples *in the way, and how he was made known to them in breaking of bread.*

John. 6. There is likewise a passage relating to *John's* Gospel, representing the design of it, which may deserve to be transcribed.

"*John* (*p*) the disciple of the Lord being desirous by declaring the Gospel to root out the errour that had been sown in the minds of men by *Cerinthus*, and a good while before by those who are called *Niccolaitans*, that he might confute them, and satisfy all, that there is one God who made all things by his word; and not, as they say, one who made the world, and another the Father of the Lord: and one the son of the Creator, and another from the super-celestial places, even Christ, who they say also continued ever impassible, who descended upon Jesus the Son of the Creator, and fled away again into his *pleroma*. [or fullness]. The disciple therefore of the Lord, willing at once to cut off these errors, and leave a rule

(*p*) L. 3. cap. xi. §. 3. *Massuet.* al. cap. xi. et apud *Grabe* p. 218.

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‘ rule of truth in the church ; that there is A. D.
 ‘ one God almighty, who by his word made 178.
 ‘ all things visible and invisible ; declaring
 ‘ likewise, that by the word, by which God
 ‘ finished the creation, by the same also he
 ‘ bestowed salvation upon those men who
 ‘ are in the creation ; he thus begins in his
 ‘ doctrine, which is according to the gospel :
 ‘ *In the beginning was the Word.* John i. 1.

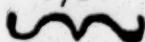
So far of the Gospels. 5.

III. The *Acts of the Apostles* is a book Act.
 much quoted by *Irenaeus*, as writ by *Luke*
 (q) the disciple and companion of the Apo-
 stles. There are few things recorded in that
 book, which have not been mentioned by
Irenaeus. I shall put down one passage, giv-
 ing a general account of all the later part
 of it.

1. “ And that (r) *Luke* was inseparable
 ‘ from *Paul*, and his fellow-worker in the
 ‘ gospel, he himself shews, not boasting of
 ‘ it indeed, but obliged to it for the sake of
 ‘ truth. When *Barnabas*, and *John*, who
 ‘ was called *Mark*, separated from *Paul*,
 ‘ and

(q) Simon—de quo discipulus et sectator Apostolorum
 Lucas ait : *Vir quidam autem nomine Simon.* Act. viii. 9. et
 seq. Lib. i. cap. 23. §. 1. [al. cap. 20.]

(r) L. 3. cap. 14. init.

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Acts xv.

39.

Ch. xvi.

8. 9. 10.

11.

Ver. 13.

Ch. xx. 6.

xxi.

xxv. i.

xxviii.

' and they sailed to Cyprus, we came to Troas :
 ' and when Paul had seen in a dream a man
 ' of Macedonia, saying : Come over into Ma-
 ' cedonia, and help us, Paul: immediatly,
 ' says he, we endeavored to go into Macedo-
 ' nia, assuredly gathering, that the Lord had
 ' called us for to preach the gospel unto them.
 ' Therefore loosing from Troas, we came in a
 ' strait course to Samothracia. And then he
 ' carefully relates the rest of their course to
 ' Philippi, and how they began their preach-
 ' ing there. And we sate down, says he, and
 ' spake to the women that resorted thither :
 ' [the place of prayer] relating also who be-
 ' lieved, and how many. And again he
 ' says: And we sailed away from Philippi
 ' after the days of unleavened bread, and came
 ' to Troas, where we abode seven days. And
 ' the other things he relates, while he was
 ' with Paul, mentioning exactly the places,
 ' and cities, and number of days, untill they
 ' went up to Jerusalem : and what things
 ' happened there to Paul; how he was sent
 ' bound to Rome, and the name of the cen-
 ' turion that took charge of him, and the
 ' signs of the ship, and how they were ship-
 ' wrecked, and in what island they were
 ' saved, and how courteously they were re-
 ' ceived,

‘ ceived, *Paul* healing the chief man of the *A. D.*
 ‘ island, and how they sailed from thence to *178.*
 ‘ *Puteoli*, and from thence arrived at *Rome*,
 ‘ and how long they staid at *Rome*. At all
 ‘ which things he was present, and relates
 ‘ them with fidelity, and without ostenta-
 ‘ tion. And that he was not only a
 ‘ companion, but also a fellow-laborer of the
 ‘ Apostles, and especially of *Paul*, *Paul*
 ‘ himself has declared in his epistles.” For
 this he quotes the words of *2 Tim.* iv. 9. 10.
 11. and *Colos.* iv. 14, and presently after he
 quotes also *Acts* xx. 17.

2. Beside these, and many other things in
 behalf of *Luke*, he argues with those who
 disowned the authority of *Paul*, and yet
 owned *Luke*’s Gospel, that they must of ne-
 cessity own the *Acts*, and consequently *Paul*’s
 authority.

“ Nor can (s) they, *says he*, pretend, that
 ‘ *Paul* is not an Apostle, when he was cho-
 ‘ sen to this end: nor can they shew, that
 ‘ *Luke* is not to be credited, who has related
 ‘ to us the truth with the greatest exactness.
 ‘ [He refers to *Acts* ix. 5. 15. 16. contain-
 ‘ ing an account of *Paul*’s conversion and vo-
 ‘ cation, which he had just before quoted
 ‘ expressly.]

(s) L. 3. cap. xv. in.

A. D.
178.

‘ expressly.] And possibly God has for this
‘ reason so ordered it, that many parts of
‘ the gospel should be declared to us (D) by
‘ *Luke*, which all are under a necessity of
‘ receiving; that so all might receive like-
‘ wise his subsequent testimonie, which he
‘ has given concerning the acts and doctrine
‘ of the Apostles, and might have a sincere
‘ and uncorrupt rule of truth, and be saved.
‘ Therefore his testimonie is true, and the
‘ doctrine of the Apostles is manifest and
‘ uniform, without any deceit, hiding no-
‘ thing from men, nor teaching one thing in
‘ private, and another in public.”

*Paul's
Epistles.*

IV. Thirteen epistles of *Paul* are expressly quoted, as his, by *Irenaeus*, and most of them, frequently, except the epistle to *Philemon*, which is not quoted at all. The quotations of *Paul's* epistles are so numerous, that they must be acknowledged by all, who but cast an eye upon this Father's writings. Nevertheless, perhaps it might be thought a defect, if amidst this plenty of passages concerning the other books of the New Testament, none should appear in behalf of *Paul's* epistles. I shall therefore put down one quotation at least of each of his epistles.

I. “ This

(D) See the passage, p. 357.... 360.

1. " This same thing *Paul* (t) has explained, writing to the *Romans*: *Paul* an ^{A. D. 178.}
Apostle of Jesus Christ, separated to the gos- ^{Rom. i. 1-4.}
pel of God. And again, writing to ^{ix. 5.}
the *Romans*, of *Israel* he says: *Whose* are
the *fathers*, and of *whom* as concerning the
flesh Christ came, *who is God* over all *blessed*
for ever."

2. " This also *Paul* (u) manifestly shews ^{1 Cor. x. 1-12.}
in his epistle to the *Corinthians*, saying:
Moreover, Brethren, I would not that ye
should be ignorant, how that all our fathers
were under the cloud."

3. " *Paul* (x) in the second to the *Co-* ^{2 Cor. iv. 4.}
rinthians: *In whom the God of this world*
has blinded the eyes of them that believe
not."

4. " *The Apostle* (y) *Paul* says: where
he quotes the words of *Gal. iv. 8. 9.* and
presently after, the *Apostle* (z) in the epi-
stle to the *Galatians*: *Wherefore then ser-* ^{Gal. iii. 19.}
veth the law of works? It was added, un-
till the seed should come, to whom the promise
was made."

5. " As

(t) *L. 3. cap. 16. §. 3. al. cap. 18.*

(u) *L. iv. cap. 27. §. 3. al. cap. 45.*

(x) *Lib. 3. cap. 7. §. 1.*

(y) *Lib. 3. cap. 6. §. 5.*

(z) *Lib. 3. cap. 7. §. 2.*

A. D. 178. 5. "As the blessed (a) *Paul* says in the epistle to the *Ephesians*: *For we are members of his body, of his flesh, and of his bones.* This epistle is often quoted by him, as writ to the *Ephesians*."

Philp. iv. 18. 6. "As also *Paul* (b) says to the *Philippians*: *I am full, having received of Epaphroditus, the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God.*"

Col. iv. 14. 7. "Again he [*Paul*] says in the (c) epistle to the *Colossians*: *Luke the beloved physician greets you.*"

1 Thess. v. 23. 8. "The (d) Apostle in the first epistle to the *Thessalonians* says: *And the God of peace sanctify you wholly.*"

2 Thess. ii. 8. 9. "And (e) again in the second epistle to the *Thessalonians*, speaking of *Antichrist*, he says: *And then shall that wicked one be revealed.*"

10. *Irenaeus* thus begins his preface to his work against heresies: "Whereas some having rejected the truth bring in lying words, and vain genealogies, which minister questions,"

(a) *Lib. v. cap. 2. §. 3.*

(b) *Lib. iv. cap. 18. §. 4. al. cap. 24.*

(c) *Lib. 3. cap. 14. §. 1.*

(e) *Lib. 3. cap. 7. §. 2.*

(d) *Lib. v. cap. 6. §. 1.*

' tions, as the Apostle says, *rather than god-* *A. D.*
' *ly edifying, which is in faith.* This *178.*
epistle is quoted several time.

11. " Of this (f) *Linus*, [who he there *2 Tim. iv*
' says was Bishop of *Rome*] *Paul* makes men- *21.*
' tion in his epistle to *Timothy*." See *2 Tim.*
iv. 21. Eubulus greeteth thee, and Pudens,
and Linus.

12. " As (g) *Paul* says: *A man that is* *Tit. iii.*
' *an heretic, after the first and second admo-* *10. 11.*
' *nitio*n reject."

13. The epistle to *Philemon* is not quoted *Philem.*
in any of the works of *Irenaeus* now extant.
But this may be very well owing to it's brevity,
and that he had not any particular occasion
to make use of it.

14. We being now near to the conclusion *An obser-*
of our collections, relating to St. *Paul's* epi- *vation*
stles, I shall here put down a critical obser- *upon St.*
vation of *Irenaeus* upon his stile: " That (b) *Paul's*
' the Apostle frequently uses *hyperbata*, [or *stile.*
' *transpositions of words from their natural or-*
' *der,*] because of the rapidity of his words,
' and

(f) *Lib. 3. cap. 3. §. 3.* (g) *Lib. 3. cap. 3. §. 4.*

(b) *Quoniam autem hyperbatis frequenter utitur Apostolus propter velocitatem sermonum suorum, et propter impetum qui in ipso est Spiritus, ex multis quidem aliis est invenire. L. iii. cap. 7.*

A. D. 178. ' and because of the mighty force of the
 ' Spirit in him."

Hebrews. 15. As for the epistle to the *Hebrews*, *Eusebe* (E) has expressly assured us, that in a work now lost, *Irenaeus* had alleged some passages out of that epistle and the Wisdom of *Solomon*: but he does not say, that he had quoted it as *Paul's*. And perhaps this observation of *Eusebe* may amount to an intimation, that he had not observed that epistle cited in any works of *Irenaeus*, except that which he there mentions. We will however consider, what notice may appear to be taken of it in his remaining works.

He says in one place, " That (i) God made all things by the word of his power." And in *Heb.* i. 3. we have these words: *Upholding (k) all things by the word of his power.* In another place, " that *Moses* (l) is said by the Spirit to be a faithful steward and servant of God:" which character is given *Moses*,
Hebr.

(E) See before, p. 347.

(i) Condens et faciens omnia verbo virtutis suae. L. 2. cap. 30. §. 9. [apud *Grabe*, p. 184. b.]

(k) ἑρῶν τε τὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ.

(l) Non autem veré dominus appellatur, nec Deus vocatur a prophetis, sed fidelis *Moyſes* famulus et servus Dei dicitur a spiritu, quod et erat. L. iii. cap. 6. §. 4. [*Grabe*. p. 210. b.]

Hebr. iii. 2. 5. but is also in the Old Testament, *Numb.* xii. 7. and from thence *Irenaeus* might as well take it. And from what there precedes seems rather so to do.

Again : speaking of the external purifications appointed before the coming of Christ : “ which, (*m*) says he, were ordained as a figure of things to come, the law making a draught of a certain shadow, and by temporal things delineating eternal, by earthly heavenly things.” *Paul* says, *Colos.* ii. 17. *Which are a shadow of things to come, but the body is of Christ.* It is said : *Heb.* x. 1. *For the law being a shadow of good things to come, and not the very image of the things, can never with those sacrifices make the comers thereunto perfect.* It may be proper to compare likewise *Hebr.* viii. 5. *Who serve unto the example and shadow of heavenly things.* and ix. 23. *It was therefore necessarie, that the patterns of things in the heavens should be purified with these : but the heavenly things themselves with better sacrifices than these.*

B b

Once

(*m*) Quae [munditiae exteriores] in figuram futurorum traditae erant, velut umbrae cujusdam descriptionem faciente lege, atque delineante de temporalibus aeterna, de terrenis coelestia. Lib. iv. cap. xi. §. 4. [ap. Grabe, p. 311. b.]

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Once more, he says, “ (n) *Enoch* was translated :” and in another place, “ that (o) *Enoch* having pleased God was translated in the body, foreshewing the translation of the just.” *Hebr. xi. 5. By faith Enoch was translated, that he should not see death: and was not found, because God had translated him: for before his translation, he had this testimonie, that he pleased God.* Wherein is a reference to *Gen. v. 24.* And to the same text *Irenaeus* likewise might refer.

I have thus carefully exhibited every thing, which may be supposed in the works of *Irenaeus* to have any allusion to this epistle.

Moreover by (p) *Photius* we are informed, that *Stephen Gobar* writes thus: “ *Hippolytus* and *Irenaeus* say, the epistle of *Paul* to the *Hebrews* is not his.” By which perhaps we need not understand, that *Irenaeus* had expressly said so any where. If we are so to understand him, the question is decided

(n) Et translatus est. L. iv. cap. 16. §. 2. [*Grabe*, p. 319. b.]

(o) Ὅτι Ἐνὸς εὐαρεστήσας τῷ Θεῷ, ἐν σώματι μετέβη, τὴν μετάνοιαν τῶν δικαίων ποιημένων. I. v. c. 5. §. 1. [*Grabe*, p. 404.]

(p) Ὅτι Ἰππολύτου καὶ Ἰρηναίου τὴν πρὸς Ἑβραίους ἐπιστολὴν Παύλου, οὐκ ἐκείνου εἶναι φασί. *Phot. Cod.* 232. p. 204.

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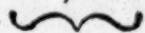
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ed about the opinion of this Father in this matter.

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However, I think it may be fairly concluded with much probability from *Eusebe*, that so far as he knew, *Irenaens* had never expressly ascribed it to *Paul*. And from these very few, and some of them but obscure references to this epistle in the remaining works of *Irenaeus*, it may be argued, he did not esteem it to be writ by *Paul*. Considering the length of this epistle, I think, that if *Irenaeus* had esteemed it a part of sacred scripture, (as he certainly would, if he had supposed it to be *Paul's*) we should have had many large quotations out of it.

St. *Jerome* (q) says, "That all the *Greeks* receive the epistle to the *Hebrews*:" and in (r) another place, "That it is received as ' the Apostle *Paul's*, not only by all the ' churches of the *East*, but also by all the ' *Greek* ecclesiastical writers of former times."

B b 2

But

(q) Praeterea plenius esse tractatum in epistola ad Hebraeos, quam omnes Graeci recipiunt, et nonnulli Latinorum, *Epistol. ad Evangelium Presbyter. inter epist. Crit. Hieron. Tom. 2. p. 571. Paris. 1699.*

(r) Illud nostris dicendum est, hanc epistolam, quae inscribitur ad Hebraeos, non solum ab ecclesiis orientis, sed ab omnibus retro ecclesiasticis Graeci sermonis scriptoribus, quasi Apostoli Pauli suscipi. *Epist. ad Dardanum. ibid. p. 608. al. ep. 129.*

A. D. But there are few general observations without exceptions. We are able to judge for ourselves concerning the opinion of *Irenaeus* in this matter. What we have seen in his remaining works, and in the testimonie of *Eusebe*, and *Stephen Gobar*, concerning this writer in particular, is of more importance a great deal, than the general observation of *St. Jerome* concerning the *Greek* writers. And *Irenaeus*, on account of his residing chiefly in the Western part of the Roman Empire, may be reckoned among the *Latin* writers of the church. *Mill* (s) seems to allow, that *Irenaeus* did not own this epistle for *Paul's*.

Upon the whole then, *Irenaeus* affords proof, that the epistle to the *Hebrews* was in being in his time, and that he was acquainted with it: but he was not fully satisfied, it was *Paul's*. And having some doubts about that matter, he was cautious of making much use of it, as a book of scripture.

*Catholic
Epistles.*

V. About the Catholic Epistles we must be particular, taking almost every thing that has an appearance of a relation to them.

I. *James*

(s) *Prolegom.* ad N. T. §. 117.

1. *James* i. 18. *Of his own will begat he* ^{A. D. 178.} *us, by the word of truth, that we should be a* ^{James.} *kind of first fruits of his creatures.* 22. *But be ye doers of the word, and not bearers only.* Irenaeus says: “ That (t) we are taught by “ Christ to be imitators of his works, and “ are made doers of his words.” And presently after, “ That (u) we are made the begining of the creation.” But I confess, these can hardly be called allusions to this epistle.

2. *James* ii. 23. *And the scripture was fulfilled, which saith: Abraham believed God, and it was imputed to him for righteousness: and he was called the friend of God.* Irenaeus says: “ And (x) that not by these [*the Mo-
saical rites*] a man is justified, but that “ they were given to the people for signs, is “ shewn, in that *Abraham* himself, without “ circumcision, and without observation of “ sabbaths, believed God, and it was imput- “ ed to him for righteousness, and he was
B b 3 ‘ called

(t) Uti imitatores quidem operum, factores autem sermonum ejus facti. L. v. c. 1. init. [*Grabe*, p. 393.]

(u) Facti autem initium facturae. ibid.

(x) Et quia non per haec justificabatur homo, sed in signo data sunt populo, ostendit, quod ipse Abraham sine circumcissione, et sine observatione sabbatorum, credidit Deo, et reputatum est illi ad justitiam, et amicus Dei vocatus est. L. iv. cap. 16. §. 2. [*Grabe*, p. 319. a.]

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‘ called the friend of God.” *Irenaeus* in (y) another place also observes, that *Abraham* was the *friend of God*. The words of this passage do doubtless very much resemble those of *St. James*. But the same thing in a manner is said *Gen. xv. 6. Romans iii. at the end, and iv. begining, and Gal. iii. 6.*

There is nothing more to be alleged relating to this epistle, beside a passage, which will be produced presently, after the particular account of the rest of these epistles.

1 *Peter.*

3. The first epistle of *Peter* is quoted as his more than once. “ And (z) *Peter* says in his epistle : *Whom not seeing ye love.*” See 1 *Pet. i. 8.* Again : “ *Peter (a)* says : *Not using our liberty for a cloak of maliciousness.*” See ch. ii. 16.

2 *Peter.*

4. Relating to the second epistle there is nothing in all the works of *Irenaeus*, but this sentence, twice (b) mentioned, *that the day of the Lord is as a thousand years.* See 2 *Pet. iii. 8.* But beloved, be not ignorant of this

(y) *Amicus factus est Deo*, p. 243. *Massuet.* [p. 315. *Grabe.*]

(z) Et Petrus ait in epistola sua : Quem non videntes diligitis. l. iv. cap. 9. §. 2. [*Grabe*, p. 307.]

(a) L. iv. c. 16. fin. [*Grabe*, p. 320.]

(b) Quoniam enim dies domini sicut mille anni. L. v. cap. 23. §. 2. [*Grabe*, p. 435.] Ἡ γὰρ ἡμέρα κυρίου ὡς αἰών. cap. 23. §. 3. [*Grabe*, p. 445.]

this one thing, that one day is with the Lord A. D. ^{178.}
as a thousand years, and a thousand years as
one day. But beside the words, there is nothing to determine us to think, he had an eye to this epistle. Nor are the words exactly the same.

5. The first and second epistles of *John* ^{1 and 2} are expressly cited as *John's* the disciple of the *John*.
 Lord. Having quoted his Gospel, he adds:
 "Wherefore (c) also in his Epistle he says thus to us: *Little children, it is the last* ^{1 John ii.}
time." He quotes afterwards in the (d) ^{18.}
 same chapter ¹ *John* iv. 1. 2. 3. and v. 1.

Here also he says: "and (e) in the fore-
 ' mentioned epistle *John* the disciple of the
 ' Lord commands us to shun these persons,
 ' saying: *Many deceivers are entered into the* ^{2 John 3.}
 ' *world, who confess not that Jesus Christ is*
 ' *come in the flesh. This is a deceiver, and*
 ' *an anticrist. Look to yourselves, that ye*
 ' *lose not those things which ye have wrought.*"
 These are plainly the words of the second epistle. He seems to quote them as in the first, the same epistle he had before quoted. This is supposed owing to a slip of memorie.

B b 4

" And

(c) L. iii. cap. 16. §. 5. [Grabe, p. 241.]

(d) §. 8.

(e) Et discipulus ejus Joannes in praedicta epistola fugere eos praecepit, dicens; *Multi seductores.* ibid. §. 8.

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2 John
10. 11.

“ And *John* (f) the disciple of the Lord
‘ does not so much as allow us to bid them
‘ God speed: For, says he, *he that biddeth*
‘ *them, God speed, is partaker of their evil*
‘ *deeds.*”

The third epistle is no where quoted by him: but this omission can be of no moment, considering the shortness of the epistle.

Jude.

6. Concerning the epistle of *Jude*, there is nothing material, or that so much as deserves our notice: He says indeed “ that in the
‘ time of *Lot* there rained from heaven upon
‘ *Sodom* and *Gomorrhah* fire and sulphur, as a
‘ token of the just judgement of God:” Which possibly some may think a reference to *Jude*. ver. 7. But certainly the destruction of those cities might be as well learned from the book of *Genesis*. And the words, (g) *token of the just judgement of God*, are taken from 2 *Thess.* i. 5.

The omission of this epistle affords, I think, an argument, that either *Irenaeus* knew nothing of it, or else, that he did not own it as a book of authority. Though the
epistle

(f) Ἰωάννης δὲ ὁ τῷ κυρίῳ μαθητὴς ὁ γὰρ λέγειν αὐτοῖς, ἐπεὶ, χαίρειν, κοινώνει τοῖς ἔργοις αὐτῶν τοῖς πονηροῖς. 1. 1. cap. 16. §. 3. [Grabe, p. 79.]

(g) Exemplum justii judicii Dei. L. iv. cap. 36. §. 4. [Grabe, p. 371.]

epistle is short, yet it seems to be so much to his purpose, who was writing against heretics, that he could not well avoid quoting it, if he knew it to be a book of canonical scripture, or universally received, as of authority.

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7. However there is a passage of a general nature, [which I promised above] which may dispose some to think, he knew of these epistles, which are not expressly quoted by him, particularly the epistles of *James* and *Jude*.

James
and *Jude*.

Speaking of the Apostles who had written, as well as preached: “ For *Peter*, and (b) ‘ *John*, and *Matthew*, and *Paul*, and ‘ the rest of them, and their companions, ‘ have quoted the words of the Prophets, according to the translation of the [seventy] “ Elders.” Here it seems, that he supposed, there were other Apostles, who had writ, beside those he nameth. For he plainly distinguishes between Apostles and their companions, by these last meaning *Mark* and *Luke*. By *the rest* therefore, or *others of them*, he may be thought to mean *James* and

(b) Etenim Petrus, et Joannes, et Matthaeus, et Paulus, et reliqui deinceps, et horum sectatores, prophetica omnia ita annuntiaverunt, quemadmodum seniorum interpretatio continet. L. iii. cap. 21. §. 3.

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and *Jude*. Nevertheless (i) *Grabe* thinks, it may be conjectured from this passage, and the silence about *James*, while he mentions the other Apostles who had writ, that *Irenaeus* had not seen the epistle of *James*, or that he did not own it. However, I think, few learned men are of his opinion. And I should be rather apt to suppose, it might afford an argument in favour of the epistles of *James* and *Jude*. But whether it be alone sufficient to out-weigh the argument for the other side, taken from the total omission, or very obscure citations of these epistles, in so large a work as this *Against Heresies*, may be questioned. Every one is able to judge of this point from the particular account I have given of the testimonies of this Father.

The Revelation.

VI. The *Apocalypse*, or *Revelation*, is often quoted by him as the Revelation of (k) *John*, the disciple of the Lord. And in one place,

(i) Dum Irenaeus Apostolos, quorum scripturas habemus, justo ordine recensens, Jacobum principem eorum omisit, ejus epistolam non vidisse aut agnovisse haud vane conjicitur, praefertim cum nusquam eam diserte allegarit. *Grabe*, in loc. p. 256.

(k) Sed et Joannes domini discipulus in *Apocalypsi*. L. iv. cap. 20. §. 11. lib. v. cap. 26. in.

place, he says: "It was (l) seen no long A. D.
178. time ago, but almost in our age, at the end of the reign of *Domitian*." And in the place before cited from (F) *Eusebe*, he speaks of the exact and ancient copies of this book, confirmed likewise by the agreeing testimonie of those who had seen *John* himself. The testimonie of *Irenaeus* in behalf of this book is certainly very considerable. However, he wrote no Commentarie upon the Revelation, as was before shewn (G).

VII. I have now shewn at large, what An Obser-
vation. books of the New Testament are cited by *Irenaeus*. I had much rather represent the truth, (as I have often endeavored to do) without a particular confutation of any mistakes, which some learned men have made through inadvertence. By this method one may save them the uneasiness, which the detection of a mistake is apt to occasion, especially if they are named. Nevertheless, I think it not improper in this place, to take notice

(l) Δὲ ἐκείνους ἀν' ἐρρέθη τῷ καὶ τὴν Ἀποκάλυψιν ἑωρακότων· καὶ γὰρ πρὸ πολλῶν χρόνων ἑωράθη, ἀλλὰ σχεδὸν ἐπὶ τῆς ἡμετέρας γενεᾶς, πρὸς τῷ τέλει τῆς Δομετιανῆς ἀρχῆς. L. v. cap.

30. §. 3. [Grabe, p. 449.]

(F) See before, p. 348.

(G) p. 279. 280.

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notice of an observation in *Le Clerc's* (m) Ecclesiastical Historie: That *Irenaeus* has cited all the books of the New Testament, except the third epistle of *John*. Whereas it is manifest from what has been said, that beside the omission of the just mentioned epistle, *Irenaeus* has not quoted at all, nor referred to the epistle of *Paul* to *Philemon*. And there are likewise several other books, concerning which it is doubtful, whether he has so much as referred to them. I have mentioned this, as some justification of the strictness of our present enquiry into the evidence given by the primitive Christian writers to the books of the New Testament, if indeed it needs any. But no reasonable person, from this particular inaccuracy, will draw any general conclusion, to the disadvantage of so learned and useful a writer as *Le Clerc*.

The sum
of his te-
stimonie.

VIII. We have then in *Irenaeus* full and express and abundant testimonie to the *four Gospels*,

(m) Recte Eusebius H. E. l. v. c. 8. pro more suo animadvertit, Irenaeum disertè meminisse quatuor Evangeliorum, quae habemus, Apocalypseos, et i Joannis Verum et e citationibus ejus ceteros omnes N. T. libros, quos habemus, exceptâ unâ brevissimâ Joannis epistolâ, quae tertia numeratur, admissos, et pro Apostolicis habitos, ex indicibus locorum scripturae, qui nuperis editionibus subiecti sunt, patet. H. E. A. D. 180. §. 3.

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Gospels, the Acts of the Apostles, twelve of Paul's epistles. ^{A. D. 178.} The omission of the epistle to *Philemon* may be well ascribed to it's brevity. He knew the epistle to the *Hebrews*, but was not satisfied, that it was *Paul's*. As for the Catholic Epistles, we have express quotations of the first of *Peter*, and the first and second of *John*, and the reason of not quoting the third may be well allowed to be it's brevity. But to the epistle of *James*, the second of *Peter*, and the epistle of *Jude*, there are none, or very obscure references, hardly any that can be reckoned material. Nevertheless, on account of a general passage concerning the writings of the Apostles, it may be questioned, whether he did not also know the epistles of *James* and *Jude*. The book of the *Revelation* is expressly ascribed to *John* the disciple of the Lord. His testimonie for this book is so strong and full, that considering the age of *Irenaeus*, he seems to put it beyond all question, that it is the work of *John*, the Apostle and Evangelist.

IX. Having shewn, what books of the New Testament are cited and owned by *Irenaeus*; I shall observe some general titles and

Titles and divisions of the books of the N. T.

A. D. and divisions made use of by him in his
178. quotations.

“ Concerning (n) which, says he, the
‘ *scriptures* affirm, *that they which do such*
‘ *things shall not inherit the kingdom of God.*”
Gal. v. 21. He calls them also (o) *Divine*
Scriptures, (p) *Divine Oracles*, (q) *Scrip-*
tures of the Lord.

Sometimes : *It is said (r) in the Gospel :*
at other times, (s) *in the Gospels.* The books
of the New Testament are comprehended
under these two divisions, of *Evangelic* and
Apostolic writings. The *Valentinians*, he (t)
says, *endeavor to fetch arguments for their*
opinions, not only from the Evangelic and A-
postolic writings, but also from the Law and
the Prophets : Manifestly intending hereby
a code or collection of Gospels, and Aposto-
lical Epistles : though such general titles do
not

(n) Περὶ ὧν καὶ γραφαὶ διαβεβαιῶνται. κ. λ. Lib. i. cap.
vi. §. 3.

(o) Ἐν ταῖς θείαις γραφαῖς λέλεκται. L. ii. c. 27. in.

(p) Τὰ λόγια τῆ Θεῆς. L. i. c. 8. §. 1. fin.

(q) Et Dominicis scripturis enutriti. L. v. c. 20. §. 20
Vid. et L. ii. c. ult. ad fin.

(r) Ab hoc quod dictum est in evangelio. L. ii. c. 26.
Non legunt in Evangelio. L. iv. c. 29. in.

(s) Non scrutati sunt in Evangeliiis. L. ii. c. 22. §. 3.

(t) Καὶ ὁ μόνον ἐκ τῶν Εὐαγγελικῶν καὶ τῶν Ἀποστολικῶν πε-
ρᾶνται τὰς ἀποδείξεις ποιεῖν ἀλλὰ καὶ ἐκ νόμου καὶ
προφητῶν. L. i. cap. 3. §. 6. Grabe, p. 19.

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not shew exactly, what books are contained in each collection.

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He speaks of the Scriptures of the Old and New Testament in this manner: *Since (u) all the Scriptures both Prophecies and Gospels, are open and clear, and may be heard of all In another place: In (x) the Law and the Gospel the first and greatest commandment is to love the Lord with all the heart. He has these several expressions together: With (y) our assertions agree the preaching of the Apostles, the Doctrine of the Lord, the Declaration of the Prophets, the Word of the Apostles, the Ministration of the Law.*

X. His respect for the books of the New Testament has appeared in many passages here produced, particularly numb. II. where he affirms the compleat knowledge the Apostles had of the doctrine of Christ, and that they did not preach, much less write, till after the descent

Respect for
the scrip-
tures of the
N. T.

(u) Cum itaque universae scripturae, et Prophetiae, et Evangelia, in aperto sint, et sine ambiguitate, et similiter ab omnibus audiri possint, etsi non omnes credunt. L. ii. cap. 27. §. 2. al. cap. 46.

(x) In lege igitur et in Evangelio, cum sit primum et maximum praeceptum, &c. L. iv. c. 12. §. 3.

(y) Quoniam autem dictis nostris consonat praedicatio Apostolorum, et Domini Magisterium, et Prophetarum annuntiatio, et Apostolorum dictatio, et Legislationis ministratio. L. ii. cap. ult. ad fin.

A. D. descent of the Holy Ghost upon them: And
 178. that the Gospel was *committed to writing by the will of God, that it might be for time to come the foundation and pillar of our faith.*

Arguing from some texts of *Paul* to the *Romans*, he (z) says: "For he foreseeing
 ' by the Spirit, that there would be divi-
 ' sions caused by evil teachers, and being de-
 ' sirous to prevent all occasion of difference
 ' in these things, spake after this manner." And a (a) little before: "But the Holy Spirit
 ' foreseeing, there would be deceivers, and
 ' guarding beforehand against their deceit,
 ' says by *Matthew*: *Now the birth of Christ*
 ' *was in this wise.*" See *Matth. i. 18.* where we read *Jesus Christ*. But it is likely, the copies of *Irenaeus* had *Christ* only. Again:
 ' Well (b) knowing, that the Scriptures are
 ' perfect, as being dictated [or, spoken] by
 ' the Word of God and his Spirit." And
 he

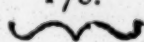
(z) Praevidens enim et ipse per spiritum subdivisiones maiorum magistrorum. ait quae praedicta sunt. L. iii. c. 16. §. 9.

(a) Sed praevidens Spiritus Sanctus depravatores, et praemuniens contra fraudulentiam eorum, per Matthaeum ait: Christi autem generatio sic erat. L. iii. c. 16. §. 2. al. cap. 17.

(b) Rectissime scientes, quia scripturae quidem perfectae sunt, quippe a Verbo Dei et Spiritu ejus dictae. L. 2. c. 28. §. 2. [al. cap. 47.]

he says, "That a heavy (c) punishment awaits those who add to, or take from the scriptures." Lastly: "But we, says (d) he, following the one and only true God as our teacher, and having his words as a rule of truth, do all always speak the same things concerning the same things."

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Irenaeus however does not slight reason. "A sound mind, says (e) he, that is sober, discreet, and a lover of truth, whatever things God has put in the power of men, and made knowable by us, these such a mind will study, and improve in them, rendering the knowledge of them easie by daily exercise. And the things knowable by us are those which fall under our sight, and whatsoever things are plainly and clearly

*The Value
of Reason.*

C c

and

(c) "Ἐπεὶ αὖτε τῶν προδόντων, ἢ ἀφελόντων τι τῆς γραφῆς, ἐπιτιμίαν ἢ τὴν τυχεῖσαν ἔχοντων, κ. λ. L. v. c. 30. §. 1. [ap. Grabe, p. 448.]

(d) Nos autem unum et solum verum Deum doctorem sequentes, et regulam veritatis habentes ejus sermones, de iisdem semper eadem dicimus omnes. L. iv. c. 35. §. 4. [al. c. 69.]

(e) Ὁ ἰσχυρὸς νῦν, καὶ ἀκίνητος, καὶ εὐλαβὴς, καὶ φιλαληθής, ὅσα ἐν τῇ τῶν ἀνθρώπων ἐξουσίᾳ δέδωκεν ὁ Θεός, καὶ ὑποτίταχεν τῇ ἡμετέρᾳ γνώσει ταῦτα προθύμως ἐκμελεῖσθαι, καὶ ἐν αὐτοῖς προκόψαι, διὰ τῆς καθημερινῆς ἀσκήσεως ραδίαν τὴν μάθεισιν ἐαυτῷ ποιῶμεν. Ἐστὶ δὲ ταῦτα, τάτε ὑπ' ὅφιν πλείοντα τὴν ὑμέτεραν, καὶ ὅσα φανερώς καὶ ἀναμφιβίλως αὐτολεξέει ἐν ταῖς θεαταῖς γραφαῖς λέλειπται. L. 2. c. 27. in. [al. cap. 46.]

A. D. 178. ' and exprefly faid in the Divine Scrip-
' tures."

Of Read-
ing the
Scriptures.

XI. We juft now faw, that *Ireneaus* declares, that the Scriptures *are open and clear, and may be read by all*. Nevertheless in another place he expreffes himfelf to this purpofe: "Such (*f*) an one will be well ' fatisfied about thefe things, if he alfo ' diligently read the Scriptures with thofe ' who are Prefbyters in the church, with ' whom is the Apoftolical doctrine, as we ' have fhewn." By which however I think *Ireneaus* does not intend to fay, that Chriftian People fhould not read the Scriptures without the leave of their Prefbyters: But that they ought to take care, that they ufe thofe copies of the Scriptures that are uncorrupted, fuch as are in the hands of the Prefbyters of the Catholic church. Or, perhaps he rather means, that they fhould not only read the Scriptures privatly themfelves, but that in cafe any difficulties appear, they fhould likewife confult the Prefbyters in the church. Therefore he fays: *Such an one will be well fatis-*

(*f*) Poft deinde et omnis fermo ei conftabit, fi et Scripturas diligenter legerit apud eos qui in ecclefia funt prefbyteri, apud quos eft apoftolica doctrina, quemadmodum demonftravimus. L. iv. c. 32. al. c. 32.

satisfied of these things, if he ALSO diligently read the Scriptures with those who are Presbyters in the church. A. D. 178.

XII. It may be worth while to consider, whether *Irenaeus* quotes any other Christian writings in the same manner, and with the same respect, which he shews to these books of the New Testament, commonly received as canonical. Beside the Scriptures of the Old and the New Testament, and *Josephus*, and some Heathen authors, and perhaps some heretical writers, the only authors quoted in *Irenaeus* by name are these following: *Clement of Rome*, *Hermas*, *Polycarp*, *Papias*, and *Justin Martyr*. For *Ignatius* is not so quoted by him. *Whether he quotes other Writings, as of Authority.*

I. We shall begin our considerations with *Hermas*; *Hermas*, because it is thought, there is somewhat (g) singular in the quotation of his book. The passage is taken notice of by *Eusebe*. Having observed what *Irenaeus* said of the *Apocalypse* of *John*, and that he had often cited the first epistle of *John*, and the first of *Peter*, he immediatly adds: “ Nor
C c 2 ‘ did

(g) Illud etiam non omittendum, quod *Hermæ* Pastorem velut canonicam scripturam laudet *Irenaeus*. L. iv. c. 20. R. 2. *Massust. Dissert. Præv. in Irenæe*. iii. §. 7.

A. D. 178. ' did (b) he only know, but he also receives
 ' [or approves] the scripture of the *Shepherd*,
 ' saying: *Well therefore spake the scripture,*
 ' *which says: First of all believe, that there*
 ' *is one God, who created and formed all*
 ' *things, and what follows."*

Upon this passage I would briefly make these several remarks.

1.) This is the only *Christian* writing quoted by *Irenaeus* with an appearance of a like respect to what he has for the writings of the Apostles, and their two disciples and followers, *Mark* and *Luke*.

2.) By *scripture* we need not understand sacred and inspired scripture, but only *writing*. So the word is frequently used by the ancients. Mr. *Richardson* (i) gives instances of it from *Origen*, *Tertullian*, *Rufin*, and *Augustin*. *Eusebe* (k) useth it of the *Gospel of Peter*, which he absolutely rejects. *Epiphanius* (l) likewise speaks of the *Apocryphal Scriptures* or writings, which were used by the *Encratites*. Nor do the words of *Eusebe* imply, as I conceive, that he thought

Ire-

(b) Οὐ μόνον δὲ εἶδεν ἀλλὰ καὶ ἀποδέχεται τὴν τῷ πᾶσι
 μένῃ γραφὴν, λέγων· καλῶς οὖν εἶπεν ἡ γραφή ἢ λεγέσθαι
 ἢ γράφειν. Euf. H. E. p. 173. B.

(i) Canon of the New Testament vindicated, p. 26. 27.

(k) H. E. L. vi. c. 12. p. 213. C.

(l) Haer. 47. §. 1. p. 400. A.

Irenaeus reckoned that book a part of the sacred scripture. *Eusebe* says, *Irenaeus receives*, that is, approves, or commends the writing called the *Shepherd*. He seems to take notice of this, because (m) that book was much despised by some. Nor is *Eusebe* speaking there only of the books of the New Testament, cited by *Irenaeus*: But he proceeds next to observe, that he had several times mentioned the sayings of a certain *Apostolical Presbyter*: and adds, that he had also cited *Ignatius*, and *Justin Martyr*, whose works certainly were never reckoned a part of sacred scripture.

When therefore *Irenaeus* says here: *Well spake the scripture*, his meaning is exactly this: *Well spake that writing, work, or book, which says*:—It is certain, that *Irenaeus* himself has so used this word γραφή, or *scripture*. Giving an account of the epistle of *Clement*, writ to the *Corinthians* in the name of the church of *Rome*, he (n) says:

C c 3

The

(m) H. E. p. 72. C. D. See before ch. iv. The history of *Hermas*, at the begining. Vid. et Orig. de Princ. L. iv. in. Philoc. cap. 1. p. 9.

(n) Ἐπέσειλεν ἡ ἐν Ῥώμῃ ἐκκλησία ἰκανωτάτην γραφὴν τοῖς Κορινθίοις. L. iii. cap. 3. Scripsit quae est Romae ecclesia potentissimas literas Corinthiis. Interp. L.

A. D. 178. *The church of Rome sent a most excellent scripture, that is, epistle, to the Corinthians. And (o) afterwards: from that scripture, or epistle, any one may learn the Apostolical tradition of the church. Massuet has (p) a good note to this purpose upon the place.*

3.) There are numerous and long quotations of most of the books of the New Testament, received by *Irenaeus* as sacred and divine scripture. And but one short single citation of this book of the *Shepherd*, though it is much larger than any book of the New Testament. Considering the largeness of this work of *Hermas*, it is probable, it would have been often quoted by *Irenaeus*, if he had esteemed it a part of sacred scripture.

Clement of Rome.

2. The epistle of *Clement*, though so great a man, and a companion of the Apostles, is but once quoted by *Irenaeus*: and it is rather quoted as an epistle of the church of *Rome*, than of *Clement*. The design of quoting it too is only to shew, what was the tradition or belief of the Christian churches.

The

(o) Ex ipsa scriptura, qui velint, discere possunt *ibid.*

(p) *Scriptura*] Vocem γράφη, qua paulo ante usus est *Irenaeus*, quamque recte vertit interpres, *litteras*, et hic reddere debuisse, *litteras seu epistola*: nam de *Clementis epistola* sermo est. *Massuet.*

The *Heretics*, with whom he argues, sometimes (*q*) cavilled against SCRIPTURE: and pretended, that oral tradition was a more certain and compleat rule of truth. *Irenaeus* descends into this kind of argument likewise, and says the belief and testimonie of the Apostolical churches were on his side, as well as the SCRIPTURES of the Apostles. “ And because, as *he* (*r*) says, ‘ it was impossible to shew this at large of ‘ all the Apostolical churches, he should ‘ therefore instance in the greatest, most ancient and well-known church of *Rome*, ‘ glorious on account of it’s being founded ‘ by two Apostles, *Peter* and *Paul*. These ‘ blessed Apostles, *he* says, having founded ‘ the church, gave the office of the Bishop-
 C c 4 ‘ rick

(*q*) Cum enim ex SCRIPTURIS arguuntur, in accusationem convertuntur ipsarum SCRIPTURARUM, quasi non recte habeant, neque sint ex auctoritate, et quia varie sint dictae, et quia, non possit ex his inveniri veritas ab his, qui nesciant traditionem. Non enim per literas traditam illam, sed per VIVAM VOCEM. L. iii. cap. 2. in.

(*r*) Traditionem itaque Apostolorum in toto mundo manifestatam. in omni ecclesia adest respicere omnibus qui vera velint videre; et habemus annumerare eos qui ab Apostolis instituti sunt episcopi in ecclesiis, et successores eorum usque ad nos, qui nihil docuerunt, neque cognoverunt, quae ab his deliratur. Sed quoniam valde longum est omnium ecclesiarum enumerare successiones; maximae, et antiquissimae ecclesiae, eam quam habet ab Apostolis traditionem indicantes, confundimus omnes eos, &c. ibid. cap. 3.

A. D. 178. *rick to Linus, who was succeeded by An-
encletus, and he by Clement.* In the time
of this *Clement* there being no small dissen-
sion among the brethren at *Corinth*, the
church of *Rome* sent a most excellent epi-
stle to the *Corinthians*, containing the doc-
trine lately received from the Apostles,
which declares, that there is one God Al-
mighty. And that (s) He is declar-
ed by the churches, to be the Father of
our Lord Jesus Christ, they who will may
learn from the epistle itself, and under-
stand the Apostolical tradition of the
church, since that epistle is more ancient
than the false teachers of the present time.”
And he goes on to enumerate the several suc-
cessors of *Clement* to *Eleutherus*, the twelfth
Bishop of *Rome*. “In this very order and
succession, *says he*, has the tradition which
is in the church, and the preaching [or
doctrine] of the truth, come to us from the
Apostles.”

It is plain then, that he quotes this epistle
of *Clement*, or the church of *Rome*, only as
repre-

(s) Hunc Patrem Domini nostri Jesu Christi ab ecclesiis
annunciari, ex ipsa scriptura qui velint discere possunt, et
Apostolicam Ecclesiae traditionem intelligere. Ibid.

representing the tradition of the church agreeable to the doctrine of the Apostles.

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3. The next writer we are to consider is *Polycarp*. And it is of him that *Irenaeus* likewise speaks next, immediatly after he had shewn the tradition of the true doctrine from the Apostles in the church of *Rome*. It is the passage, which we before transcribed from *Irenaeus* at the begining of the historie of St. *Polycarp*. Which passage concludes thus: “ There is also a most excellent epistle of ‘ *Polycarp* writ to the *Philippians*, from ‘ which they who are willing, and are concerned for their own salvation, may learn ‘ both the character of his faith, and the ‘ doctrine of the truth. Moreover the ‘ church in *Ephesus* also, founded by *Paul*, ‘ and in which *John* resided until the time ‘ of *Trajan*, is a true witnessse of the tradition of the Apostles.”

It is plain then, that he alleges these epistles of the church of *Rome*, and *Polycarp*, and also the testimonie of the church of *Ephesus*, as declaring the doctrine of the Apostles agreeable to the *Sacred Scriptures*. But these epistles are manifestly distinguished from the Gospels, and other books of the New Testament, which he had just before called
Scrip-

A. D. *Scripture* in the strictest and highest sense of
 178. the word.

Let me add here likewise, that though he has taken so many long passages from the Gospels, and most of the other books of the New Testament; he recites none distinctly from the epistles of *Clement*, or *Polycarp*: but only gives a general description of those writings, and refers men to the reading of them.

Papias,

4. *Papias* likewise is but (*t*) once mentioned in the works of *Irenaeus* by name. The passage is already transcribed at the beginning of the IX. chapter of this book.

Justin M.

5. *Justin* is quoted twice: “ Well (*u*) says *Justin* in his treatise against *Marcion*.” And again, “ Well (*x*) said *Justin*.” In both which places he puts down a short saying, or sentence of his.

I do not perceive then, that there is the least ground for supposing, that *Irenaeus* had the like respect for any other *Christian* writings, which he had for those books of the
 New

(*t*) L. v. c. 33. §. 4. *Grabe*, p. 455.

(*u*) Καὶ καλῶς ἰσχυρῶς ἐν τῷ πρὸς Μαρκίωνος συλλόγῳ.
 εἰρησίου. L. iv. c. 6. §. 2. al. c. 14. [*Grabe*, p. 300.]

(*x*) L. v. c. 26. §. 2. [et ap. *Grabe*, p. 441.]

New Testament commonly received by us, which are quoted by him.

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6. There is likewise a passage or two (y) in *Irenaeus*, in which some words are ascribed to our Lord, which are a small matter different from those recorded in our Gospels: From whence some have been disposed to think, they might possibly be taken out of Apocryphal Gospels. But certainly nothing more needs to be added to shew, that *Irenaeus* received but *four* Gospels, and that they are the same with ours. Nor shall I stay to enquire particularly, whether his small variation from our Gospels in those places be owing to his using his memorie in those quotations, or to a difference of reading in the copies used by *Irenaeus*. Moreover, as to one of those passages, it may

Sayings ascribed to Christ.

(y) Et ideo Dominus dicebat ingratis existentibus in eum : si in modico fideles non fuistis, quod magnum est quis dabit vobis? Vid. Luc. xvi. 11, L. ii. c. 34. §. 3. al. cap. 64. Haec, [inquit *Massuetus* in l.] ex memoria citavit *Irenaeus*. Nam paulo aliter habet Evangelii textus, Luc xvi. 11. Unde ad sensum magis quam ad verba attendisse videtur auctor noster. Vid. et *Irenae*. L. i. c. 20. §. 2. al. cap. 17. Ἀλλὰ καὶ ἐν τῷ εἰρηκέναι, πολλάκις ἐπεθύμησα ἀκῶσαι ἐνὰ τῶν λόγων τούτων, καὶ οὐκ ἔχον τὸν ἐρῶντα. Ad quem locum ait *Massuetus* : Haec verba frustra quaesieris in scripturis sacris; nulli exstant. Ab haereticis istis. vel male feriato quodam conficta sunt. Vid. et *Grabe* in loc. And Mr. *Jones* likewise in y be consulted upon both these passages. *New and full Method*, &c. V. i. p. 526. 547.

A. D. 178. may be (z) questioned, whether *Irenaeus* does not designedly put it down, as it was expressed in some Apocryphal writings of the heretics, against which he is there arguing: and not as found in any writing, supposed by him to contain a true account of our Lord's words.

*Apostolical
Constitu-
tions.*

7. There is a passage among the Fragments of St. *Irenaeus*, published by the learned Dr. *Pfaff*, Professor of Divinity, and Chancellor of the University of *Tubingen*, from some manuscripts in the King of *Sardinia's* Librarie at *Turin*: which may be supposed by some people to mention, and give some authority to the *Apostolical Constitutions*.

The second of those Fragments begins thus: " They (a) who are acquainted with
" [or, *have understood*] the later constitu-
" tions of the Apostles know, that the Lord
" in the New Testament has appointed a
" new

(z) See, beside the learned men already referred to, *Mill Proleg.* n. 331.

(a) Οἱ ταῖς δευτέραις τῶν ἀποστόλων διατάξεσι παρηκολούθηκότες ἴσασι, τὸν κύριον νέαν προσφορὰν ἐν τῇ καινῇ διαθήκῃ καθεστηκέναι κατὰ τὸ Μαλαχίᾳ τοῦ προφήτε . . . ὅσπερ καὶ ὁ Ἰωάννης ἐν τῇ ἀποκαλύψει λέγει· τὰ θυμιάματα εἰσὶν αἱ προσευχαὶ τῶν ἁγίων· καὶ ὁ Παῦλος παρακαλεῖ ἡμᾶς παρρησιάζεσθαι τὰ σώματα ἡμῶν θυσίαν ζώσαν, ἁγίαν, εὐάρεστον τῷ Θεῷ, τὴν λογικὴν λατρείαν ἡμῶν. καὶ πάλιν ἀναφέρωμεν θυσίαν ἀνένεστος, τετέστι καρπὸν χειλέων. κ. λ. *Irenaei Fragmenta Anecdota.* p. 25. *Hagae Comitum* 1715.

" new offering, according to what is said in *A. D.*
 " the Prophet Malachi: *For from the rising* ^{178.}
 " *of the sun even unto the going down of the* *Mal. i. 11.*
 " *same my name shall be great among the*
 " *Gentils, and in every place incense shall be*
 " *offered to my name, and a pure offering.*
 " As also John in the Revelation says: *The* *Rev. v. 8:*
 " *incense is the prayers of the saints.* And
 " Paul exhorts us to *present our bodies a li-* *Rom. xii.*
 " *ving sacrifice, holy, acceptable to God,* ^{1.}
 " *which is our reasonable service:* And a-
 " *gain: Let us offer the sacrifice of praise,* *Hebr. xiii.*
 " *that is, the fruit of the lips.* These offer- ^{15.}
 " ings indeed are not according to the law,
 " the hand-writing of which the Lord hav- *Col. ii.*
 " ing blotted out, has taken it out of the ^{14.}
 " way, but according to the spirit. *For John iv.*
 " *God ought to be worshiped in spirit and* ^{24.}
 " *truth.*"

Upon this passage I make only two remarks.

1. There is no good and sufficient evidence, that this is a passage of *Irenaeus Bishop of Lyons*. I learn from *Dr. Pfaff's* Preface to his edition of the *Fragments of St. Irenaeus*, that the learned *Marquess Scipio Maffei* had proposed in the *Italian Literary Journal* several objections against their genu-

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genuinnesse. I have not seen that Journal; However there can be no question, but Dr. *Pfaff* has fairly represented those objections in his Preface. But so far as I am able to judge, he has not fully answered them, especially those against this *second* fragment, which is attended with some difficulties peculiar to itself. I perceive likewise by a note of the Marquess *Maffei* upon (b) the *Complexions of Cassiodorus*, or *Cassiodorius*, (as that learned man thinks his name should be writ) that he is not convinced by what Dr. *Pfaff* has said. I add one objection against this second fragment, which I do not see urged by the Marquess *Maffei*: That the writer, whoever he is, seems to own the epistle to the *Hebrews* for St. *Paul's*: whereas, I suppose it has been (c) before shewn to be probable, that St. *Irenaeus*, though he was acquainted with that epistle, did not know it to be St. *Paul's*, or own it as such. It appears to me indiscreet, to admit the genuinnesse of a passage, taken out of one of the *Greek Chains*, as they are called, which is liable to several considerable difficulties.

2. The

(b) *Annot. ad Complexion. Cassiodor. in 1 Ep. ad Corinth.*
§. xx.

(c) See p. 368—372.

2. The former part of this passage is obscure. Nor is it any wonder, that there should be some obscurity, when we know not what preceded in the place of the author, whence it was originally taken. It is not easie to say, what is meant by the *later*, or second *constitutions of the Apostles*. It is by no means plain, that the author intends any book with that title. He rather seems to mean only the constitutions, ordinances, or appointments of the Apostles in the books of the New Testament commonly received. And these he calls the *later* in opposition to the more ancient ordinances of the law. This is the sense, which first offers itself to my mind, and appears to be the most natural and likely meaning of the words. I have transcribed the more of this passage, that those of my readers, who have not an opportunity of consulting the original, may the better form some judgement of it. I shall only add, that in the third passage, published by Dr. Pfaff, as a *fragment of St. Irenaeus*, the word *constitute*, *appoint*, or *ordain* is used concerning the directions and precepts of the Apostles in their epistles:

“ The

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A. D. 178. "The (d) Apostles have ordained, that we
 Col. ii. 16. "should not judge any man in meat, or in
 "drink, or in respect of an holy day, or of
 "the new moon, or of the sabbath days."

Perhaps he intends particularly the precepts of the Apostles in their epistles: and these he calls the *later*, or second, with regard to the preceding doctrine and precepts of Christ himself in the Gospels. But we need not be much concerned about the meaning of a passage, of which we know neither the time, nor the author.

On what ground he receives Mark's and Luke's Gospels, and the Acts?

XII. The last thing, which we are to consider, is, upon what account *Irenaeus* receives the Gospels of *Mark* and *Luke*, and the *Acts of the Apostles*, written likewise by *St. Luke*: since these were not Apostles, and he does not appear to have received any books as part of the sacred scriptures of the New Testament, but such as were written by Apostles, excepting the writings of these two persons. And, if I mistake not, the ground upon which he receives the writings of these two Evangelists is, that they were well informed of the doctrine of the Apostles, and have faithfully recorded it.

This

(d) Ἐταξαν οἱ ἀπόστολοι, μὴ δεῖναι ἡμᾶς κρίνειν τινὰ ἐν βρώσει, καὶ ἐν μέσει, καὶ ἐν ποσὶ ἑορτῆς, κ. λ. *Irenaei Fragmenta Anecd.* p. 147.

This seems evident from the passage above ^{A. D.} (H) cited, where he says: “ *Mark*, the ^{178.} disciple and interpreter of *Peter*, delivered to us in writing the things which had been preached by *Peter*. And *Luke*, the companion of *Paul*, put down in a book the gospel preached by him.”

For this reason it is, that he calls all the Gospels, the *Gospels of the Apostles*. The *Valentinians* seem to have writ a new Gospel, of which *Irenaeus* speaks in this manner: “ They (*e*) have become so audacious, *says he*, as to call that which has not been long since writ by them the Gospel of truth, though it agree in nothing with the Gospels of the Apostles.” And he there speaks several times of the things contained in the Gospels being *delivered by the Apostles*, in a passage somewhat obscure: For which reason I place the rest of it only in the margin, as we have it, in the *Latin Version*. But there

D d

were

(H) p. 353. 354.

(e) Si quidem in tantum processerunt audaciae, uti quod ab his non olim conscriptum est, veritatis evangelium titulent, in nihilo conveniens Apostolorum Evangeliiis, ut neque Evangelium quidem sit apud eos sine blasphemia. Si enim quod ab eis profertur, veritatis est Evangelium, dissimile est autem hoc illis, quae ab Apostolis nobis tradita sunt, qui volunt, possunt discere, quemadmodum ex scripturis ostenditur, jam non esse id quod ab Apostolis traditum est, veritatis Evangelium, &c. L. iii. cap. xi. §. 9.

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were two only of the Gospels writ by Apostles. The other two can be no otherwise the Apostles, but as they contain the preaching or doctrine of the Apostles: just as all the Scriptures of the New Testament are *the Scriptures of the Lord*, as containing his doctrine, whilst he himself wrote nothing. I say, they can be no otherwise the Gospels of the Apostles, but in the sense before-mentioned: unless it should be supposed, that after they were written by those Evangelists, they were expressly approved and authorised by the Apostles. But this is not the ground *Irenaeus* goes upon: (which is what we are now enquiring into:) but the veracity of these Evangelists, and their intimacie with the Apostles: whose disciples and inseparable companions they were, and whose doctrine they have faithfully delivered in writing.

And that *Irenaeus* could not proceed upon the ground of an express approbation of the Apostles, is evident, at least as to *Mark's* Gospel; in that he says, it was *after their exit*; that is, either death or departure of the Apostles, *Peter* and *Paul*; that *Mark* delivered to us in writing the things that had been preached by *Peter*.

The se

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These two Gospels then and the *Acts* were *A. D.*
received by him, as faithful narratives of the ^{178.}
Apostles doctrine, composed by persons fully
acquainted with it ; with the guidance and
assistance, undoubtedly, of the Holy Spirit.

This observation, if just, may be of use
to us hereafter.





C H A P. XVIII.
A T H E N A G O R A S.

His Historie.

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WE have two pieces of *Athenagoras*, an Apologie for the Christians, and a treatise of the Resurrection. The Apologie has the title of an *Ambassie*. From whence some have concluded, that *Athenagoras* was deputed by the Christians of the countrey in which he lived, and waited upon the Roman Emperour with this Apologie. Others (a) rather think, there is no reason to suppose it was ever presented. And the Greek word translated (b) *ambassie* may as well signify a petition.

There is no mention of *Athenagoras*, in *Eusebe* or *Jerome*. But he is quoted by *Methodius* in a passage of his preserved in
Epipha-

(a) See Bayle Dict. H. et Critic. *Athenagoras*, note B.

(b) Πρεσβεία.

(c) *Epiphanius* and (d) *Photius*. And there ^{A. D. 178.} is a particular account given of him by *Philippus Sidetes* (who flourished in the begining of the fifth centurie) in a fragment of his *Christian Historie* published by (e) *Dodwell*. *Philip* says, *Athenagoras* was at first a Hea-then, and that he intended to write against the Christians: but when he was reading the scriptures, with a view of making his work the more compleat, he was converted. He says, that *Athenagoras* flourished under *Adrian* and *Antonine* the Pious, to whom his Apologie was presented. And that he was the first President of the catechetical school of *Alexandria*, and master of *Clement*, who wrote the *Stromata*. I think it not easie to relye upon this account of *Philip*. *Basnage* (f) has made divers exceptions to it. It is certain, the Historie of *Philip* has no great character given it by (g) *Socrates*, or (h) *Photius*, who had read it. As there is little said of *Athenagoras* by the ancients that can be relied on, we can know little certain of him, but what may be collected from his

D d 3

works

(c) *Haer.* 64. §. 21. *vid. et Petav. not p.* 261.(d) *Cod.* 234. p. 908.(e) *Append. ad Diff. Iren.* p. 488.(f) *Ann. P. E.* 176. §. 6.(g) *L.* 7. c. 27.(h) *Cod.* 35. p. 21.

A. D. 178. works themselves. Nor will they afford much light into his historie. In the title however of both these pieces he is stiled an *Athenian*, and a *Philosopher*.

The Apologie is inscribed to *Marcus Aurelius Antoninus*, and *Lucius Aurelius Commodus*. But learned men differ about the time of it. *Pagi* (*i*) is of opinion, the Apologie was writ in 166: *Dodwell* in (*k*) 168: *Cave* (*l*) about 177. *Du Pin* (*m*) in 178. *Basnage* (*n*) in 176. *Tillemont* (*o*) not before 177, which is also the opinion of (*p*) Mr. *Mosheim*.

The chief ground of this difference is a doubt about one of the persons, to whom the Apologie is addressed. *Pagi* and *Dodwell* suppose, it was addressed to *Marc Antonine*, and his adopted brother and colleague in the Empire, *Lucius Verus*, who died in 169. The learned men of the other opinion think, it was inscribed to *Marc Antonine*, and his son *Commodus*. And if to them, then after

Commodus

(*i*) Critic. in *Baron. A. D.* 165. §. vi. 177. §. viii. &c.

(*k*) Differt. *Cypr.* xi. §. 37. 38.

(*l*) Hist. Lit.

(*m*) *Bibl. des Auteurs Ecc.*

(*n*) *Annal. Polit. E. An.* 176. §. 6. &c.

(*o*) *Memoires Ec.* Tom. ii. *Persecution de Marc Aurel*.
Artic. 8. and note x.

(*p*) *Vid. ejusd. diff. de vera aetate. Apol. Athenag.*

Commodus had the Proconsular power: which is the opinion of *Basnage*, who therefore places the Apologie in 176: or else, when *Commodus* had equal power with his father, which he did not receive till the year 177. This is the opinion of *Tillemont*, and others, who place it in 177, or a little later. In behalf of this later date *Tillemont* (q) has a learned argument, to whom I refer the reader, and to *Bayle's* account of the controverſie in his Dictionarie, in the article of *Athenagoras*. I ſhall only obſerve farther, that (r) *Fabricius*, who doubtleſs had ſeen and weighed the arguments on both ſides, ſays: “ *Athenagoras* ſeems to have writ his ‘ Apologie between the year of *Chriſt* 177, ‘ and 180, and to have preſented it (ſo he ‘ thinks) to *M. Antonine* and *Commodus*, ‘ whoſe names are prefixed to it in all the ‘ manuſcripts.” And *Mr. Moſheim* has ſupported his opinion with divers arguments and conſiderations, omitted by others.

As this opinion appears to me much the

D d 4

more

(q) In the place before referred to.

(r) Apologiam videtur ſcripſiſſe Athenagoras intra annum Chriſti 177, et 180. obtuliſſeque M. Aurelio Antonino et L. Commodo, quorum nomen in MSS. codicibus conſtanter præfixum legitur. Bibl. Gr. vol. vi. p. 86.

A. D. more probable of the two, I therefore place
 178. *Athenagoras* at the year 177. or 178.

It is likely, the discourse, *Of the resurrection of the dead*, was written after the *Apologie*: because, as *Tillemont* observes, he seems to promise such a thing at the end of the *Apologie*: where having fallen upon the subject of the resurrection, he (s) defers a fuller discourse upon it to another time.

In this discourse he rather argues from Reason than Scripture. His two points are the possibility, and the fitnessse of a resurrection.

Though this author has been seldom mentioned in antiquity, there is no one doubts the genuinnesse of either of these pieces.

Athenagoras is a polite writer, and his Greek Attic. He has only rendered his stile less agreeable by frequent parentheses.

His Testimonie to the books of the New Testament.

Matthew. I. "For (t) he that looks, says he, on a woman, to lust after her, hath committed adulterie already in his heart." See Matth. v. 28.

II. "We

(s) Ἄλλ' ἀνακένεω μὲν ὁ περὶ τῆς ἀναστάσεως λόγος.

(t) Ὁ γὰρ βλέπων, φησί, γυναῖκα πρὸς τὸ ἐπιθυμῆσαι αὐτῆς, ἥδη μεμοίχευσεν ἐν τῇ καρδίᾳ αὐτῆς. p. 36. B. Paris. 1663.

II. " We can convince you, *says he to the* A. D.
178.
 ' *Emperours*, that we are not atheists, by the
 ' principles we hold, which are not of hu-
 ' man invention, but delivered and taught
 ' by God. What (u) then are our maxims,
 ' in which we are instructed? *I say unto*
 ' *you: Love your enemies, bless them that*
 ' *curse you, pray for them that persecute you,*
 ' *that ye may be the children of your Father*
 ' *which is in heaven, who maketh his sun to*
 ' *rise on the evil, and on the good, and sendeth*
 ' *rain on the just, and on the unjust."* See
 Matth. v. 44. 45.

These are so plain quotations of the words in St. *Matthew's* Gospel, that I need not put down in the margin the *Greek* at length. I may however observe, that the originals of St. *Matthew* and *Athenagoras* agree, as they are represented to do by this translation.

There are likewise in the *Apologie* some other passages (x) taken from St. *Matthew's* Gospel, especially from our Saviour's sermon on the mount. And having recited some of those precepts of our Lord, he
 adds:

(u) Τίνες οὖν ἡμῶν οἱ λόγοι, οἷς ἐντρέφόμεθα; ἰέ
 κ. λ. p. 11. B. C.

(x) Vid. p. 2. D. 12. A. D. et 38. A.

A. D. adds: that (y) he alleges but a few out of
 178. many.

N. T.

Athenagoras.

Mark.

III. Mark x. 6.

III. Because (a) in

*But (z) from the be-
 gining of the creation
 God made them male
 and female.*

the begining God
 formed one man and
 one woman.

He mentions this observation with the
 same view with that of our Lord in St.
Mark, as an argument against divorces:
 though it must be owned, there are much the
 same words in *Matth.* xix. 4.

N. T.

Athenagoras.

Luke.

IV. Luke xvi. 18.

IV. For (c) who-

*Whosoever (b) putteth
 away his wife, and
 marrieth another, com-
 mitteth adulterie.*

soever, says he, shall
 put away his wife,
 and shall marry ano-
 ther, committeth adul-
 terie.

It

(y) Ταῦτα μὲν οὖν, μικρὰ ἀπὸ μεγάλων, καὶ ὀλίγα ἀπὸ
 πολλῶν, ἵνα μὴ ἐπὶ πλεόν ὑμῖν ἐνεχλοῖσθαι, p. 13. A.

(z) Ἀπὸ δὲ ἀρχῆς κτίσεως,
 ἄρσεν καὶ θήλυ ἐποίησεν αὐτοὺς
 ὁ Θεός.

(b) Πᾶς ὁ ἀπολύων τὴν
 γυναῖκα αὐτῆς, καὶ γαμήσῃ ἑτέ-
 ραν, μοιχεύει.

(a) Παραβαίνων μὲν τὴν
 χεῖρα τῷ Θεῷ, ὅτι ἐν ἀρχῇ ὁ
 Θεὸς ἕνα ἄνδρα ἔπλασε καὶ
 μίαν γυναῖκα. p. 37. B.

(c) Ὃς γὰρ ἂν ἀπολύσῃ,
 φησὶ τὴν γυναῖκα αὐτῆς, καὶ
 γαμήσῃ ἄλλην, μοιχεύεται,
 Legat. p. 37. B.

It may be questioned, whether he refers A. D.
178. to St. *Luke*, or to St. *Matth.* v. 32. or rather } xix. 9. It is however a quotation.

N. T.

Athenagoras.

V. John x. 30. *I (d) and my Father are one.*

Ver. 38.—*That ye may know, and believe, that the Father is in me, and I in him.*

V. The (e) Father John. and the Son being one: and the Son being in the Father, and the Father in the Son.

It is undoubted, that he acknowledged the Gospel of St. *John*, from his (f) so often calling the Son the *Word* or Reason of God.

N. T.

Athenagoras.

VI. John xvii. 3. *And (g) this is life eternal, that they*

VI. For this alone John. (b) concerned, to know the one God, might

(d) Ἐγὼ καὶ ὁ πατὴρ ἐν ἑσμεν ἵνα γνῶτε, καὶ πιστεύσητε, ὅτι ἐν ἐμοὶ ὁ πατὴρ καὶ ἐν αὐτῷ.

(f) p. 10. B. C. 12. C. D.

(g) Αὕτη δὲ ἐστὶν ἡ αἰώνια ζωὴ, ἵνα γινώσκωσί σε τὸν μόνον ἀληθινὸν Θεόν, καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστόν.

(e) Ἐνὸς ὄντος τοῦ πατρὸς καὶ τοῦ υἱοῦ ὄντος δὲ τοῦ υἱοῦ ἐν πατρὶ, καὶ πατρὸς ἐν υἱῷ. p. 10. C.

17. D. 27. A. 34. D.

(b) Ὑπὸ μόνῳ δὲ παρατεταμένον τέτατον ἴσως Θεὸν καὶ τὸν παρ' αὐτοῦ λόγον εἰσέναι πολὺ δὲ καὶ κρείττονά ἢ εἰπεῖν λόγῳ, τὸν ἐδεχόμενον βίον εἰδότες. p. 12. C. D.

A. D might know thee the
 178. *only true God, and*
Jesus Christ whom thou
hast sent.

and the Word [proceeding] from him.
 knowing,
 that the life we shall
 obtain hereafter is
 better than can be ex-
 pressed in words, if
 we shall but go hence
 pure from all unrighteousness.

Acts.

VII. Acts xviii. 25.
Neither (i) is worshiped with mens hands, as though he needed any thing.

VII. " Since he (k) wanteth not, nor needeth any thing." He there gives this character of the Deity upon the same account that St. Paul does: and much to the same purpose again: (l) " Not as if God needed."

Romans.

VIII. Rom. i. 24.
Wherefore God gave

VIII. *Men with(m) men working those them*

(i) Οὐδὲ ὑπὸ χειρῶν ἀνθρώπων σερατεύεται, προσδεδόμενός τινι.

(k) Ἀνεκδεής καὶ ἀπροσδεής. p. 13. B.

(l) Οὐχ ὥς δεόμενος τοῦ Θεοῦ, p. 15. C.

(m) Ἀρσενες ἐν ἀρσενι τὰ σενα

them up to uncleanness. . . . (n) to dishonor their own bodies between themselves.

27. Men with men working that which is unseemly.

IX. Rom. xi. 36. For (p) of him, and through him, and to him are all things.

X. Rom. xii. 1. I beseech you therefore, brethren,—that ye (q) present your bodies a living sacrifice, holy, acceptable to God,

things which are abominable, many ways abusing their comely and beautiful bodies, and dishonoring the excellent workmanship of God.

IX. “ For of (o) him, and through him were all things made.” Though perhaps he refers to *John* i. 3.

X. But why should I be concerned about whole - burnt - offerings, which God does not need? It is much (r) better therefore which

(n) Τὸ ἀτιμάζεσθαι τὰ σώματα αὐτῶν ἐν ἑαυτοῖς ἄρσενες ἐν ἄρσεσι τὴν ἀχρημοσύνην κατεργαζόμενοι.

(p) Ὅτι ἐξ αὐτοῦ, καὶ δι’ αὐτοῦ, καὶ εἰς αὐτὸν τὰ πάντα.

(q) Παρασῆσαι τὰ σώματα ὑμῶν θυσίαν ζῶσαν . . . τὴν λογικὴν λατρείαν ὑμῶν.

δεινὰ κατεργαζόμενοι, ὅσων σεμνότερα καὶ εὐειδέεστερα σώματα, παντοίως αὐτὰ ὑβρίζοντες, ἀτιμοῦντες καὶ τὸ ποίημα τοῦ Θεοῦ τὸ καλόν. p. 37. C.

(o) Πρὸς αὐτοῦ γὰρ, καὶ δι’ αὐτοῦ πάντα ἐγένετο. p. 10. C.

(r) Καὶ τοῖς προσφέρειν δεῖον ἀναίμακτον θυσίαν, καὶ τὴν λογικὴν προσάγειν λατρείαν. p. 13. D.

A. D.

178.

A. D. *which is your reason-
178. ble service.*

¹ Corinth. XI. 1 Cor. xv. 30.

And why stand we in jeopardy every hour?

31. *I protest by your rejoycing, which I have in Christ Jesus our Lord, I dye daily.*

32. *If after the manner of men, I have fought with beasts at Ephesus; what advantageth it me, if the dead rise not? Let us eat and drink, for to morrow we die.*

to offer an unbloudy sacrifice, and bring a *reasonable service.*

XI. He had argued at length the disadvantages of virtue; that many of the best men endure in this life vexation and sorrow, reproaches and calumnies: "that if there be no retribution, (s)——virtue is a senseless thing: to follow pleasure is the greatest good, and that ought to be the common maxim and law of all, which is admired by the voluptuous and wicked: *Let us eat and drink, for to morrow we die.*"

Though these last words are also in *If.* xxii. 13. it seems from the conformity of his argument, that he refers to St. Paul.

N. T.

(s) De Resurr. p. 62. A. B.

N. T.

Athenagoras.

A. D.

XII. 1 Cor. xv. 54.

XII. It is manifest

178.

So (t) when this corruptible shall have put on incorruption.

therefore, that according to the Apostle, this (u) corruptible and dissipated must put on incorruption, that the dead being raised up to life, and the separated, and even consumed parts being again united, every (y) one may receive justly the things he has done in his body, whether they be good or bad.

1 Cor.

2 Cor. v. 10. For we must all appear before the judgement-seat of Christ, that (x) every one may receive the things done in his body, according to that he has done, whether it be good or bad.

XIII. Gal. iv. 9:

XIII. And fall Galat.

How

(t) Ὅταν δὲ τὸ φθαρτὸν ταῦτο ἐνδύσῃται ἀφθαρσίαν. κ. λ.

(u) Εὐδὴλον παντὶ τὸ λεπόμενον, ὅτι δεῖ, κατὰ τὸν ἀπόστολον, τὸ φθαρτὸν τοῦτο καὶ διασκεδασθὲν ἐνδύσασθαι ἀφθαρσίαν. De Resurr. p. 61. C.

(x) ἵνα κομίσῃται ἕκαστος τὰ διὰ τοῦ σώματος, πρὸς ἃ ἔπραξεν, εἴτε ἀγαθὰ, εἴτε κακὰ.

(y) ἕκαστος κομίσῃται δικαίως ἃ διὰ τοῦ σώματος ἔπραξεν, εἴτε ἀγαθὰ, εἴτε κακὰ. *ibid.*

A. D. 178. *How (z) turn ye a- down to the beggarly
gain to the weak and and (a) weak elements.
beggarly elements!*

These are the very words of *Paul*, which *Athenagoras* borrows, though he useth them upon a different account.

N. T.

Athenagoras.

1 Tim.

XIV. 1 Tim. v.

XIV. Wherefore

1. 2. *Rebuke not an elder, but entreat him as a father, and the younger men as brethren: the elder women as mothers, the younger as sisters, with all purity.*

(b) according to the difference of age, some we count as sons and daughters, others we consider as brethren and sisters, and the aged we reverence as fathers and mothers.

XV. 1 Tim. vi.

XV. For God is

16. *Who only has immortality, dwelling in (c) the light which no man can approach unto.*

(d) to himself all things, light inaccessible, or, according to our translation, light which

no

(z) Πᾶς ἐπιστρέφετε πάλιν ἐπὶ τὰ ἀδελφὴν καὶ πτωχὰ σοι-
χεῖα.

(c) ὥς οἰκῶν ἀπρόσιτον.

(a) Ἐπὶ τὰ πτωχὰ καὶ ἀ-
δελφὴν σοιχεῖα καταπίπτομεν.
Legat. p. 15. D

(b) p. 36. C.

(d) Πάντα γὰρ ὁ Θεὸς ἐστὶν
αὐτὸς αὐτῷ, ὥς ἀπρόσιτος.
p. 15. C.

no man can approach *A. D.*
unto. *178.*

XVI. James iii. 13.
*Who is a wise man,
endowed with know-
ledge amongst you? Let
him shew out of a
good conversation his
works with meeknesse
of wisdom.*

XVII. James v. 7.
*Behold the husband-
man waiteth for the
precious fruit of the
earth, and bath long
patience for it, until
he receive the early
and later rain.*

XVIII. 2 Pet. i.
21. *For (g) the pro-
phecie came not in old
time by the will of
man: but holy men*

XVI. For our (e) *James.*
excellence lies not in
the structure of words,
but in the demonstra-
tion and doctrine of
works.

XVII. For as the
(f) husbandman, when
he has cast the seeds
into the earth, ex-
pecteth the time of
the harvest, &c.

XVIII. Of Moses, & Peter.
*Isaiab, Jeremiah, and
the other Prophets,
he says: " Who (b)
according to the ex-
E e spake*

(e) Οὐ γὰρ μελέτη λόγων, ἀλλ' ἐπιδείξει καὶ διδασκαλία.
ἔργων τὰ ἡμέτερα. p. 37. B.

(f) p. 37. A.

(g) Οὐ γὰρ θελήματι ἀν-
θρώπων ἠνέχθη ποτὲ προφητεία,
ἀλλ' ὑπὸ πνεύματι ἁγίῳ
ρεζόμενοι ἐλάλησαν οἱ ἅγιοι
Θεοῦ ἄνθρωποι.

(b) Καὶ τῶν λοιπῶν προφη-
τῶν, οἱ κατ' ἐκαστὸν τῶν ἐν
αὐτοῖς λογισμῶν, κινήσαντες
αὐτοὺς τοῦ θεοῦ πνεύματι, ὅ
ἐνηργεῖντο ἐξέφωκον. p. 9.
D.

A. D.
178.

spake, as they were moved by the Holy Ghost.

stasie of the thoughts in them, the divine Spirit moving them, spoke out those things which were operated in them."

Revela-
tion.

XIX. Rev. xx. 13.

And the (i) sea gave up the dead which were in it: and death and hell delivered up the dead which were in them.

XIX. He speaks of it as the general opinion of Christians, that (k) at the time of the resurrection, "The earth shall deliver up her dead."

Sayings.

XX. There is a particular passage in *Athenagoras*, which we may not omit. It follows what we have transcribed at numb. XIV. "The aged we reverence as fathers and mothers. It is therefore our great concern, that the bodies of those whom we call sisters, or by any other name of kindred, should be preserved chaste and unpolluted, the (l) Word again saying to us:

(i) Καὶ ἔδωκεν ἡ θάλασσα τὰς ἐν αὐτῇ νεκρὰς, καὶ ὁ θάνατος καὶ ὁ ᾄδης ἔδωκαν τὰς ἐν αὐτοῖς νεκρὰς.

(k) Καὶ ἀποδώσει μὲν νομίζειν τὴν γῆν τὰς ἰδίαις νεκρὰς, p. 39. A.

(l) Πάλιν ἡμῖν λέγουσι τοῦ λόγου: ἔαν τις διὰ τοῦτο ἐκ δευτέρου καταφιλήσῃ, ὅτι ἤρρεσεν αὐτῶν καὶ ἐπιφέρουσιν οὕτως οὖν ἀκριβέσταται τὸ κρίλημα, μᾶλλον δὲ προσκύνημα δεῖ, ὡς εἶπε μικρὸν τῇ διανοίᾳ παραβολωδέως, ἕξω ἡμᾶς τῆς αἰωνίου τιμῆς ζωῆς. p. 36. C. D.

‘ us : [or our doctrine teaching us :] If any A. D.
178.
 ‘ one shall kiss a second time, because it pleas-
 ‘ eth him : And afterwards : A kisse is to be
 ‘ given so slightly, that it may be rather only
 ‘ a salutation : for if the mind be in the least
 ‘ polluted, it endangers our enjoyment of eter-
 ‘ nal life.”

I think, we need not solicitously enquire, whence *Athenagoras* had these observations. There is no necessity of supposing, he ascribes them to Christ, or that he took them out of any copies of our Gospels, or from any Apocryphal Gospel. They may be as well cited from some Christian writer, whom *Athenagoras* thought to have expressed himself upon this subject agreeably to the strict doctrine of Christ delivered in the Gospels. Mr. Jones (m) has some remarks upon this passage.

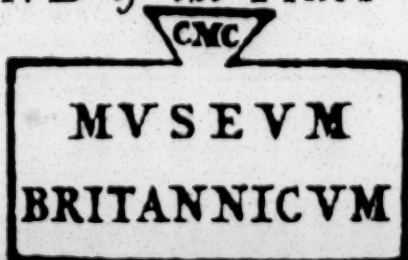
XXI. I have now represented very parti-
 cularly the testimonie, which *Athenagoras* *The sum
of his te-
stimonie.*
 gives to the books of the New Testament.
 But all these passages are not equally material.
 It is plain, he owned the Gospels of St. *Mat-
 thew* and St. *John*. There do not appear so
 clear references to those of St. *Mark* and St.
Luke. Here are also plain references or allu-
 sions to the epistle to the *Romans*, and the
 first

(m) New and full method of settling the canonical au-
 thority of the New Testament. Vol. I. p. 551,

A. D. 178. first to the *Corinthians*: words of which last are expressly cited by him, as the Apostle's, meaning *Paul*: and there is a probable allusion to the second epistle to the *Corinthians*, and the epistle to the *Galatians*. The passages here alleged by me concerning the *Acts of the Apostles*, the first to *Timothie*, the epistle of *St. James*, the second of *St. Peter*, and the book of the *Revelation*, are doubtful, and are only proposed to the reader's consideration. And beside these he has a passage, not found in any book of the New Testament, which might at first sight seem to be taken out of some book of authority with him: but notwithstanding, it may be as well supposed the passage of some Christian writing, esteemed by him only as an orthodox pious work.

Though we meet with no references in *Athenagoras* to the other books of the New Testament, they may have been all, or most of them, received by him, as books of authority. It is not to be expected, that in two such pieces as these we should find references to all the books, esteemed sacred by the author.

The END of the FIRST VOLUME.



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